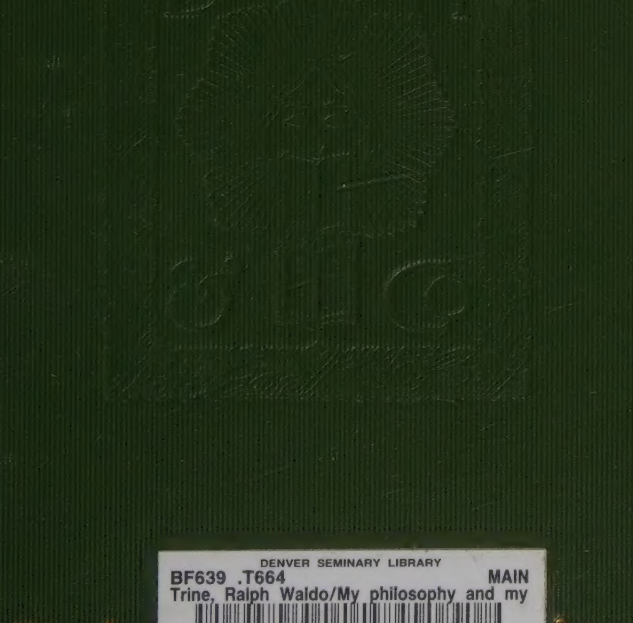
MY PHILOSOPHY AND MY RELIGION



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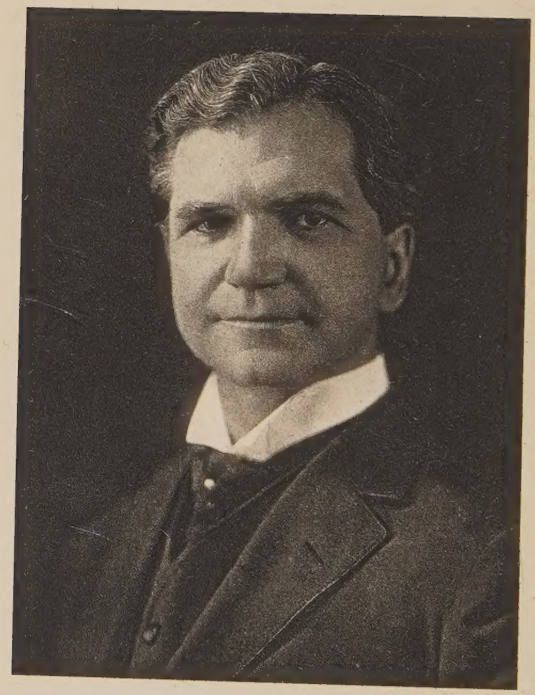

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MY PHILOSOPHY AND MY RELIGION

RALPH WALDO TRINE

Author of
"In Tune with the Infinite," "The Winning of the Best," "The Higher Powers of Mind and Spirit," etc.

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FOREWORD

Although I am using the word Philosophy according to the conception, or rather the definition, of Sir Wm. Hamilton—The study of effects by their causes—I am not aiming to present any "system" of philosophy as such; but rather to point out some facts of life that I have found true and valuable, that may be of help to others.

So likewise in regard to Religion—truly conceived and lived, it is a tremendous force in connection with the affairs and problems of our common every-day life. Were I to attempt even to use any but simple common language, it would be like the story told recently by the sister of a friend who is practising dentistry in the south. There she does not ordinarily take colored people, but sometimes does. One day a colored boy was in the chair. She reached the point where she squeezed the hot air from the little bulb into the tooth. "Do you feel that air ?" she said. Looking up he said, "That air what?"

We are all in life's play whether we will or not. The other day this little incident was re-

lated by a friend at our house: There was a little gathering of friends one evening, and during the course of the evening someone proposed that they play a game—The Game of Faces. "It's this way," said he, "Tom, here, will be the judge, and at the end of five minutes he will tap the bell, and will award the prize to the one making the homeliest face and holding it for the greatest length of time." At the end of the five minutes Tom tapped the bell and said, "Well, I award the prize to Mrs. McManus here." "Oh, 'tain't fair," said she, "I wasn't playing."

We are all in the play, the game, the life; and the better we know the rules—God's eternal laws—the better equipped we are to play our parts well.

In youth we dream—and it is well. Later, amid perplexities, problems, work, and even ruts, we are apt to lose the vision. There is philosophy as well as poetry in that single little stanza by Edwin Markham:

"Great it is to believe the dream
When we stand in youth by the starry stream;
But a greater thing is to fight life thru
And say at the end, 'The dream is true!' "

Autumn, 1921 R. W. T.

MY PHILOSOPHY *and* MY RELIGION

PART I

It is good to be here alone—and yet not alone. The very tree under which I write towered majestically into the same azure sky, when that from which the Cross of Calvary was hewn and spiked was a mere sapling. The squirrels of how many generations ago played in its branches, when Abraham herded his sheep on the plains of Hebron—yes, before Abraham was even born. It is a fitting place to meditate, and to formulate one's thoughts upon a subject that after many delays, and many drawings back, I have finally decided, and as simply as possible, to put into form for the printed page.

I believe that one should be able to have his best thoughts and do his best work in the midst of any surroundings. It is certainly an ideal attainment or condition. Nevertheless I like the long uninterrupted stretches of time

for certain things. So I have left my home in the Hudson River valley, almost in sight of the great metropolis, and have come for a change to California.

There for a number of years I planted, and pruned, and tended my trees, planned and built roads, and mingled at times with the life and the thought and the rush of the great city. There I wrote occasionally when I felt I had something worth writing. A lover always of the open, and work in the open, there is scarcely a stone wall, or the edge of a grove, or a hillside within a radius of several miles of the home-spot on the hills up from the Hudson, where I haven't worked—and Vito, my dog, knew every spot as well as I. Many an hour —big splendid fellow, part St. Bernard and part Setter—after exploring the various leads and trails round about he has slept in some secluded spot, always though but a few feet away, and as the day drew to its close he would patiently await the summons: "Well, Vito, let's go home." The next morning, however, he was just as eager to go as ever.

Changes now and then are good for one. I have left even the Painted Desert, the Enchanted Mesa, the Grand Canyon, with their

matchless beauty and their wonderful inspiration, and their clearly written tales of how portions at least of this world in which we live, have been formed. Living close to it—but a few miles away—I have followed an almost irresistible impulse for a portion of this work, to come to a spot quite as wonderful in its way as those just mentioned—the Big Basin—the home of the Sequoia Sempervirens, the oldest living thing on our planet.

As a young man, having pushed my way, with a good many patient waits, some hardships, but always with a glad anticipation, through a Western college, and after spending some time as a graduate student at the Johns Hopkins University, I acted as a special correspondent on the Boston Daily Evening Transcript, when that splendid man, Edward H. Clement, was its Editor-in-Chief. A part of my work one summer was reporting the proceedings, chiefly the addresses, of a summer Conference in a neighboring state. Among the speakers at the Conference were Joseph Le Conte, John Fiske, Swami Vivekananda, Edward Everett Hale, Joseph Jefferson—also Frank B. Sanborn, that unique old New England type, one of the last surviving members

of the old Concord School of Philosophy. What a memory if Emerson had been there also!

Although I then lived in a little cabin that I built for myself on the edge of a pine-grove, I found that I could do my work quite well and still mingle with those of the Conference, because I was reporting what others had said. But when it comes to formulating one's own thoughts, I like the quiet, the far-away open stretches, the long uninterrupted periods of time better.

It was near here that Le Conte lived, and thought, and wrote. It was near here also that Prentice Mulford lived, gained some of his most valuable experiences, and wrote—and in the meantime no one has written better than he along the lines of the inner powers and forces. It was about that time that I became interested in his writings. I recall also Joseph Jefferson, superb and most lovable of men, speaking of his debt to Prentice Mulford, saying that he had started him in his interest along the lines of the inner powers and forces, which, outside of his profession,

had become his chief interest in life—and the great benefit they had been to him.

I remember distinctly also his telling how for years he had made it a practice of never beginning any performance without spending a few moments in the quiet in the wings, or in his dressing room, in a conscious mental and spiritual effort to establish a **bond of sympathy** between him and his audience. He found that by this conscious effort he could always make it an actuality, and then his work was easy.

After opening himself in this way he spoke also of this fact, which I shall always remember—the fact that for years he had made it a practice never to undertake any performance without endeavoring to make himself feel as nearly as possible, that it was the **first time** that he had ever presented that particular play, and to give it the care in every detail that such presentation would call for. It is a great lesson for all—and a partial explanation at least, why the world has known but one master-player of Rip Van Winkle, The Rivals, The Cricket on the Hearth. In seeking the best environment for this particular piece

of work in hand, I am but following the examples of better men.

We recall also how the Master Teacher almost continuously took Himself away from the multitude to the quiet of the wilderness or of the mountain-side—and for a distinct purpose we are told. With His supreme aptitude for the things of the spirit, this is one of the reasons, I think, why He was able to find, to live, and to give to the world—though so feebly understood—one and the most essential, of those two great fundamentals of life, that constituted His life and His mission; a great principle which I hope to show later is life and light and power-bringing, to all who will earnestly set about to understand and to appropriate the teachings **of** Jesus, rather than the varied and therefore conflicting theories **about** Jesus. It is the difference between truth and the power that results from truth, and mere matters of opinion.

I have already made mention of methods of work of better men. I have only recently read again those wonderful pages by Emerson on Self-Reliance. So shot through are they with evidences of a wonderful insight and power, and although written many years ago, they are

so thoroughly in keeping with our best findings of today that I can scarcely refrain—I will not refrain—from reproducing here a paragraph from another book:*

I shall always remember with great pleasure and profit a call a few days ago from Dr. Edward Emerson of Concord, Emerson's eldest son. Happily I asked him in regard to his father's methods of work—if he had any regular methods. He replied in substance: It was my father's custom to go daily to the woods—**to listen.** He would remain there an hour or more in order to get whatever there might be for him that day. He would then come home and write into a little book—his "day-book"—what he had gotten. Later on, when it came time to write a book, he would transcribe from this, in their proper sequence and with their proper connections, these entrances of the preceding weeks or months. The completed book became virtually a ledger formed or posted from his day-books.

What a place here to get into the very heart of Nature itself—the very soul of the universe. One is here alone with the Great Mystery, yet one is not afraid. A sense of security

* The Higher Powers of Mind and Spirit.

broods over all—of absolute care and protection. One cannot help but worship and to pray, for in the infinite calm that broods over all, it is so easy as Jesus said, when in connection with prayer He gave this injunction: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father in secret, and thy Father who seeest in secret shall reward thee openly."

There is no better way to know the Great Mystery and to become acquainted with it, than by living alone with it, and by nestling close to its bosom—unafraid. Sir Christopher Wren stamped his genius, which was his personality, upon St. Paul's in London, and Michael Angelo his upon St. Peter's in Rome. But here the Great Mystery has wrought directly, and no man has interfered. This great giant raises its farthermost tip over three hundred and twenty feet above where I sit. It is close to thirty feet across. It has outlived over three hundred generations of men—and it may be young even yet.

How easy to believe that the groves were God's first temples, and how prone one is to wish that they still were—if that were possible—as one wanders through these cloistered

aisles. Surely if the heart be humble, and the longing great, and the self forgotten, one can get a blessing more than of the earth, because Divine—and perchance a message for his fellows.

Whether on account of its beauty of form or content I know not, but that couplet of Whitman has been with me all afternoon—and what added meaning it takes on here:

"I laugh at what you call dissolution
And I know the amplitude of time."

The afternoon is coming to its close. The days are shorter here in the Basin, because the trees are so tall. The evening shadows are coming—and with them here come the wild deer down the mountain side. They come into the Basin to sleep at night, for here they are protected—and how quickly they come to know where man is a friend or an enemy.

There is a wonderful sense of fraternity and companionship between man and the wild things when they are alone. There is a wonderful sense of companionship between man and all animals when they are alone. There are four tonight. They will sleep here in the Basin, and I shall not be alone—I wonder though which will be up first in the morning.

It is a belt which was left as a great depression with towering sides, extending a few miles back from the coast—at this particular spot back from Santa Cruz—where the great trees, the Sequoia Sempervirens, escaped the destruction of the ice age. It also had great power in withstanding through the centuries, the ravage of the elements fire and water and likewise storm.

Even destroyed by fire for example, there is a "ring of life," between the outer and the inner bark, the cambian layer — the outer bark is sometimes 10 to 12 inches thick—and from this ring of life new shoots or sprouts are sent forth, that grow to be in time the same enormous trees.

So that where the old giant stood, a new family of trees has come forth, making a circle that corresponds with the outer circumference of the parent tree. The space between, which is where the old tree stood, is called the crater—the remains of which in many cases can still be seen. There is one here that indicates that the giant tree was 80 feet across, another between 50 and 60 feet. What the height must have been, when the one standing, 26 feet in diameter, is over 300 feet in

height, and what their ages must have been, when the above one is 4,000 years old, can well be left to the imagination.

But after all, the interesting thing is that the life in the one now standing—through the little sprout that came forth from the inner-life ring under the parent tree's bark—**is the life that was the life**, in the giant tree. This is what I mean when I say: Here amid the silence of the centuries, with the oldest living things in the world.

As I lay out under the stars last night I was filled with awe and amazement as I looked long into the heavens. I had never realized so fully the vastness of the universe. The stars that I beheld—the nearest of which, Centauri, is 25,000,000,000,000 miles away—of which there are millions; each one has its place in a solar system of its own, each in and always in its place, and all governed by a law as definite and regular as is our own little planet, as it turns on its axis or swings around the sun.

And there are thousands of worlds there greater than our own, that have traveled their courses and with absolute precision in reference to other bodies belonging to their system,

for untold eons of time. The sun that is now setting, or that seems to set, and was so thought to by the other children of nature who lived in this same Basin ages ago, is more than a million times larger than our earth, and even it is but a bit in the vast mechanism around us; for there are millions of other suns in space, each giving warmth and heat and light to its own, in conjunction with which the Eternal Law has placed them.

What may be the condition of life and civilization, each of its own kind there, we know not. It is scarcely reasonable to suppose, however, that our little world is the only one that is inhabited. This, however, we do know—that our own world is a modest little body, and when credited with its relative size and importance in the great universe of which it is an integral part—a very little speck.

Of what importance, then, are we, who inhabitate it! And yet that we are able to measure and to know these facts, and to go on from knowledge to greater knowledge!

And what a place here where one is brought so concretely face to face with age—time and age, age and time—to contemplate anew the vast ages that have passed since our own

planet began taking form, and through the long eons gradually assumed its present form, and to contemplate the great forces that are at work today, and will be in the same way for untold ages to come.

Equally mysterious it is and awe-inspiring, when we know the facts, to throw the mind back and to contemplate the processes at work when life first appeared on the earth—and then animal life, crude and scarcely discernible at first, followed by forms more and more complex, until man in his primitive beginnings —those primitive children of nature, our long-down-the-ages ancestors—appeared. The traditional six thousand years recede and dissolve away, when we reach the point where we are able to read the story so clearly written in the very rocks and in the formation of the very earth itself, which tells us that the earth has been hundreds of millions of years in the making up to its present point.

And as we read the story of man, written in the same way, supplemented now by illuminating archaeological discoveries, and as we trace him as he slowly makes his way up the great altar stairs of God, we find that we have to go back almost infinite ages in time.

And even after civilization came into concrete form, civilization has succeeded civilization, the cities of one buried beneath the cities of the ones following. In one case we have found four civilizations, the ruins of each buried beneath the ruins of those that succeeded them, the same as will be other civilizations in the world today, when like ages have passed.

We should be very thankful in connection with what we do know. We should be very humble in connection with what is yet to be known. We should be very humble in reference to the future, when we contemplate the superior type of man that will dig among our ruins—for the process of evolution is still going on. The Power is continually evolving higher and higher forms.

PART II

There has probably been no greater acquisition to the sum of human knowledge during the past few years than the knowledge of the universality of and the supremacy of law. When greater knowledge comes mystery recedes into the background. Mythology was early man's method of explaining certain phe-

nomena or mysteries that he observed, but whose cause he did not know. It becomes and is recognized as myth when the law and the facts are understood. "Miracle" is the explanation of certain occurrences on the part of those who do not know, that later become the natural and commonplace in the hands of those who know and use the law, by and through which the thing is done.

Over our heads and while still living in the old house, and almost without our realizing it, a new edifice has been built, ampler and more suited to our modern needs. The result is a readjusting of the furniture to meet its own requirements and to serve our own needs. The gods of mythology and the half-gods go, when we arrive at a knowledge of the creative power that has been and is continually unfolding an orderly universe—a universe whose every phase is governed by law.

There has been no Creator apart from the universe, apart from nature, apart from life. There has been no fiat creation. There has been, there is, intelligence, order, law. The two primary facts are life and law; life the soul of law, law the method by which the force of life works.

We have Being, Life, self-existent, projecting itself into existence, clothing itself in varied and myriad forms, but always the life and the force **in that form,** unfolding itself in that form, causing it to grow into an ever higher and higher type of form.

This puts Being, Divine Being, Creative Principle—God—if you prefer the term, in the universe, in all nature, in all life—in this our human life. It makes God imminent as well as transcendent—not God outside of nature, but God in nature, not God outside of man, but God in man—and therefore the life that is man.

God, the Infinite Divine Life, is not only our source, but is our very life itself. When we once come to realize this fact we can then begin to realize the truth and the importance of the most highly illumined of earth's teachers, Jesus the Christ, when He gave and so repeatedly gave the injunction: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you," coupling it almost invariably with: "Neither shall they say, 'Lo here' or 'Lo there,' for, behold, the Kingdom of God is within you."

Sometimes and in connection with the same

injunction He used the word heaven—the Kingdom of Heaven. Heaven means **harmony.** Therefore in your mental life come into harmony with the God-life, the Divine Life within, that is your real life. Think and act from this point of view and the qualities and the powers of the God-life will become operative in your life. In season and out of season He taught this, and the marvelous results that would follow, and follow inevitably this realization and this method of living.

A wonderful aptitude for the things of the spirit, and with unflinching fidelity to its leading, He taught what He himself had realized, used, and lived. Although almost beyond our comprehension even at this day, He made it one of the great fundamentals of His life work and revelation.

Why, I hear it asked, refer to Jesus in that part of a book that deals with philosophy, rather than in that part that deals with religion. I am using the word philosophy primarily, according to the conception and the definition of Sir William Hamilton—The Science of Effects by Their Causes. Jesus the Christ was not only a great religious teacher,

but also a great mystic philosopher. He was pre-eminently the greatest of that long line of Hebrew prophets. Moreover the connection between an idealistic philosophy and religion, when both are reduced to their simplest terms —and by their simplest terms I mean when both are brought most intimately in touch with life, and every day life—is very close. Jesus had a wonderful grasp of the fundamentals of things. His power of getting into the very heart of things was so intuitive and so great,. and His methods of revealing the truths of life were so simple and direct, that He stands even today as the world's Master Teacher.

He was a great religious philosopher because His natural aptitude for discerning, for living, for interpreting the things of the spirit was of the **first order.** It was the intuitive perception of truth. There are those who have this gift or this power to an unusual extent, the same as those who have an unusual aptitude for things along other lines, and which sometimes stamps them as a genius along these lines.

Of this power or faculty in modern times, it is interesting to note the following brief

statement by William James in one of those most valuable books of his:*

"In psychology, physiology, and medicine, wherever a debate between the mystics and the scientifics has been once for all decided, it is the mystics who have usually proved to be right about the facts, while the scientifics had the better of it in respect to the theories."

The Christ Jesus was the first fully to evolve to the God-consciousness, and able therefore to speak with authority concerning the Divine in the human. The Divinity of human nature He perceived, He realized, and He lived so completely Himself that the great burden of His message was to lift the minds and hearts of men up to the realization of this truth, that life might be lived from this center.

It was one of the early Christian writers who said: "From Him there began the interweaving of divine and human nature in order that the human by communion with the divine, might rise to be divine, not in Jesus alone, but in all those who not only believe but enter upon the life which Jesus taught."

Centuries after it was Emerson who said: "I believe in the still small voice, and that voice

* "The Will to Believe," by William James.

is the Christ within me." It was he who also in the same connection said: "Every soul is not only the inlet but may become the outlet of all there is in God."

Christ is the universal divine nature in all. The **Christ mind** is the mind that realizes its God-consciousness. It is the realization of the Infinite Divine life as its life, and living continually in this thought, so that this real life is always manifest in and through one. The **Christ within** is this unfolded consciousness that becomes the Center from which the life in all its details radiates and is lived.

Jesus became the Christ Jesus because of His unique and complete realization of this truth. He became the Messiah, and truly the Saviour of men because He was the first completely to realize, to live, and to reveal this truth. "I and My Father are one," was His realization. "And as I am ye shall be"—if ye accept My teaching and live My life, the insights and the powers that are Mine shall be yours. As I live and work ye shall live and work. Not only shall ye do these things, but greater than these shall ye do.

The following words by that highly illumined

philosopher and able executor, Fichte, would seem to follow the same conception of Jesus, that He Himself continually strove to have His disciples and those who heard Him understand:

"Jesus of Nazareth undoubtedly possessed the highest perception containing the foundation of all other Truth, of the absolute identity of Humanity with the Godhead, as regards what is essentially real in the former.

"His self-consciousness was at once the pure and absolute Truth of Reason itself, self-existent and independent, the simple fact of consciousness."

Before leaving this thought of Fichte, so clearly and so convincingly expressed, let us note the following, which might be said in very brief form to give his own standing-ground:

"An insight into the absolute unity of the Human Existence with the Divine is certainly the profoundest knowledge that man can attain. Before Jesus, this knowledge had nowhere existed; and since His time, we may say even down to the present day, it has been again as good as rooted out and lost, at least in profane literature."

It was difficult for Him to make those whom

He taught understand that He was one with them, but one with a supreme God-consciousness. They were so given to form and ceremony for which He cared as little as possible, that He had great difficulty in making them understand that His revelation to them was that God dwells in man, is the life that is man's life, and therefore the finding of the Kingdom within, and even when they marveled at the works that He did, He had difficulty in making them understand the connection between this inner realization, and the insight and the power—the Divine direction—that results from it. Faithfully He taught that it is living the God life that gives the God power. It is knowing the law that enables one to do the thing. What they termed miracles were merely the results of His understanding the law whereby the things He did were done.

From the beginning was Being, the animating Force, the Life-essence, therefore the Life itself clothing itself in all the varied forms that we see in existence.

Being is **one** not many. As it is the Source of all life there is, then, only one Life and all forms of life are varied forms or moods of

the one Life. "The one Divine Being, and this alone is the true Reality in all existence." Infinite Being, God is then, the Infinite Spirit, the Life Principle, of all, which fills all the universe with Himself alone, so that all life is He, since He is all.

We cannot rightly say that we have life, for we are life, life that clothes itself with and that animates the body, which is its material form of existence in this a material world.

It is thus that in our real selves, that we are one with the Divine, the God life; not the body, but the spirit—for God is Spirit. We are therefore spirit—and have a body.

The God life, Divine Being, is the one life, and there is no life that is apart from it. This is undoubtedly what Max Müller, that great student of both Oriental and Occidental philosophy and religion, had in mind when in a letter received from him before he left us, among other things, he said: "I cannot accept Athanasius when he says that we can become gods; man cannot say, become God, because he is God; what else could he be, if God is the only true and real Being."

By this he meant that Divine Being manifests itself as life in man. In essence, in

quality therefore they are identical. Whatever difference there is is a difference **of degree**—in quality they are identical. It could not be otherwise if the Divine life, the God-life is the only life.

And here is the great fact that concerns us as human beings. We are always divine, but that divinity is latent, waiting for realization and therefore expression on our part. To know brings a thing from the latent, the potential, to the actual and the valuable.

In the degree that through the channel of our minds we realize that this Infinite Divine life is our life, in that degree it becomes a force in the life. The germ, the seed germ as it were, is always there. It needs the attention, the co-operation of the human to supply the condition whereby it can unfold and grow to its fullest. This can be done through the channel of the mind. It is through desire and will that the conditions are made whereby it can unfold and eventually lead and dominate the life.

As a noted writer has said: "The living Christ is within men, and upon invitation the Divine touches the human." There is an insurgence of the Divine that in time assumes

the mastery, when through desire and through will the conditions are made whereby this can be accomplished. We are free agents, and there comes into our lives in growth and unfoldment what we cause to come.

The Divine wisdom and power, which are adjuncts of the Divine life, works in and through and eventually leads the human, in the degree that the human in consciousness realizes its true reality, and makes thereby the condition for the Divine reality to lead the life. It opens, so to speak, a higher order or phase of life.

Starting with the sense-life, the life of the spirit evolves and in time leads and dominates the sense-life, which in turn is lifted to successively higher and higher stages. James Rhodes has put a great truth in that fine little couplet:

> "Know this, O man, sole root of sin in thee
> Is not to know thine own divinity!"

When this divine self-realization comes the man steps from the natural man into the spiritual man, and a distinct step in evolution is taken. It comes through a perfectly natural process; for it is undoubtedly the Divine plan.

It rests with the individual as to how quickly this step in his evolution shall come about. When it does come it makes God and man and all nature infinitely grander, and it makes him of vastly greater use. He enters then upon an infinitely larger life.

It was Hegel who said, "All that has value to men, the eternal, the self-existent, is contained in man himself and has to develop from within himself."

I do not like the idea that man is a reflection of God; for if there is the one Life, then that Life is our life. It is our part, our privilege—in short, our destiny—to realize this and live in accordance with this realization. The Divine life continually calls us. The principle of evolution by means of which it works is gradually lifting us from the lower to the higher, it is gradually pushing us from the imperfect to the perfect, from our at first human conception to our higher unfoldment which is the divine in the human, and through this unfoldment it will in time enfold and conquer us.

It rests with each as to how tardily or how speedily this process shall be accomplished. If tardily, our losses are very great. If speedily, we step at once into the Kingdom—the King-

dom of God, which is the Kingdom of heaven; for it is **harmony** with the laws of God.

In one of the sacred books of the East, antidating our own Old Testament Scripture, occurs the following: "Round and round, within a wheel, roams the vagrant soul, so long as it fancies itself different and apart from the Supreme. It becomes truly immortal when upheld by Him."

Referring again to the thought of the philosopher Fichte—and it is from his ripest life thought—in setting forth how universally Divine Being incarnates itself in human life, and but awaits our realization of it as our life, he says: "From the first standing-point the Eternal Word becomes flesh, assumes a personal, sensible, and human existence, without obstruction or reserve, in all times, and in every individual man who has a living insight into his unity with God, and who actually and in truth gives up his personal life to the Divine Life within him—precisely in the same way as it became incarnate in Jesus Christ."

Divine self-realization will make active eternally latent possibilities and powers whereby we become **co-operators** with God. These be-

come of value only as they are realized and used. This divine self-realization and our living and acting always in it, connects us, we might say, with the great central reservoir of the universal life, the self-existent sustaining Force that is itself life and energy and power. It opens us to this inner realm of wisdom and power, the same as the sense-mind opens us to all the manifestations of force, as well as all objects, in the material world about us.

We live in two realms or worlds, the interior spiritual realm whence come all our higher intuitions, leadings, and higher promptings, and the sense realm which pertains primarily to the body and its various sense organs, and connects us directly with the material universe about us. It is intended that we live in both. He who however is awake to and lives his life wholly or even primarily in the latter is only fractionally alive. He lives purely as an animal, differing but little from the beast, except that the beast, living ordinarily a more natural life, has certain sense faculties and certain instincts that are finer than his.

The fine sense-powers of some animals, the wonderful instincts possessed by others, could put man to shame were it not for the fact

that he is endowed with faculties, active or latent, that the animal does not have. It is primarily the degree to which these are unfolded and used that distinguishes man from the animal—and going a step farther, it is the difference in the degree of the apprehension, the development, and the use of these inner qualities and powers that pertain to and connect us with the Infinite Spirit of life, that marks the difference between the mere animal or sense man, and the prophets, seers, sages and saviors of all times.

Some of the Hebrew prophets of earlier days —we must not look upon them all as old and bearded, for many were not—apprehended and gave utterance to some wonderful truths along the lines we are considering. Although, perhaps, they did not have a regularly thought-out system of philosophy, and did not sit down with a pad and pencil, and formulate their thoughts as such, they nevertheless lived such lives, many times out in the open herding their sheep—with nature and with their God—and open always to the voice of their God, that divine revelations of great potency and power,

and many times clothed in great beauty, came to them.

Great spiritual truths—truths of the real life—are the same in all ages, and will come to any man and any woman, who will make the conditions whereby they can come. God speaks wherever He finds an humble listening ear, whether it be Jew or Gentile, Hindu or Parsee, American or East Indian, Christian or Bushman.

It is the realm of the inner life that we should wisely give more attention to. The springs of life are all from within. We must make the right mental condition, and we must couple with it faith and expectancy. We should also give sufficient time in the quiet, that we may clearly hear and rightly interpret. The following are true today, or they were not true when they were uttered: "He that dwelleth in the secret place of the most High shall abide in the shadow of the Almighty." "The Lord in the midst of thee is mighty." "The eternal God is thy refuge, and underneath are the everlasting arms." "Commit thy way unto the Lord; trust also in Him and He shall bring it to pass." "They that wait upon the Lord shall renew their strength; they shall mount

up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." "Rest in the Lord and He shall bring it to pass."

These all point to the natural normal life that we can live, and it is intended that we should live. If this is not true, then, as we have already said, in some respects we are inferior to the animals, many of which have marvelous instincts for their care and protection. This no thinking man for a moment will believe. We give so much time to the things that pertain to the sense-life, that we do not take time to unfold and develop the real life. We give so much time to the mere accessories of life, that we starve the life itself.

It is like taking the body away from the sunshine. It is like taking the plant from the sunshine—or even cutting it off from its root. We would do well to think deeply on and appreciate fully this thought as stated by that eminent scientist and illumined philosopher, Swedenborg: "Every created thing is in itself inanimate and dead, but it is animated and caused to live by this, that the Divine is in it and that it exists in and from the Divine." And again: "There is only one Fountain of

Life, and the life of man is a stream therefrom, which, if it were not continually replenished from its source, would instantly cease to flow."

To know and to do the right thing at the right time, and in the right way, and to be sure of it, would constitute a wonderful life. To go through life with a constant and absolute sense of care and protection and guidance, would lift many an uncertainty and therefore many a burden from life. Yet this is our heritage and therefore our privilege, when we live life from its real center. The prophet of an earlier day put it in this form: "Thou wilt keep him in perfect peace whose mind is stayed on Thee." Browning was both prophet and poet when in Paracelsus he said:

"Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost centre in us all,
—Where truth abides in fulness; and around
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception—which is truth.
A baffling and perverting carnal mesh
Binds it, and makes all error; and, to know

Rather consists in opening out a way
Whence the imprisoned splendour may escape,
Than in effecting entry for a light
Supposed to be without."

The inspiration of the poet put a truth in a similar form, when a little later Edwin Markham penned the following stanza:

"At the heart of the cyclone tearing the sky,
And flinging the clouds and the towers by,
Is a place of central calm;
So, here in the roar of mortal things
I have a place where my spirit sings,
In the hollow of God's palm."

Arriving at a very fundamental truth from the purely philosophical standpoint, Henri Bergson has put what one might almost term his basic thought as follows: "Everything," he says, "that exists is the manifestation of a life-force, the 'elan vital' which is perpetually recreating itself. This is the 'creative evolution' of which I have written. There is in each of us a particle of life-force, which is above intellect just as much as it is above our physical powers. We grow and progress be-

cause the life-force wills that we should do so.

"The life-force which we find in every living thing must have come from a source. That source is unceasing life, action, freedom—you may call it God. It must always have existed, for otherwise there would have been nothing. And nothing is unthinkable. According to my views, the original source always existed in time, but out of space.

"Life is a constant springing upward. To exist is to change, to change is to mature, and to mature is to go on creating oneself indefinitely. In each of us is this life-force, which is above our intellect and all our other faculties. This life-force is shown in the form of intuition, which all of us possess more or less, and which at times permits us to catch glimpses of the very nature of our existence."

And from out the little old-world city of Jena, hallowed forever in the minds of many with the life there, and the thought, of Goethe, and Schiller, and Hegel, and Fichte, and Schelling, come these thoughts—almost the ripest life thought—of Rudolph Eucken: "The union of the Divine and human nature is the fundamental truth of religion, and its deepest mystery consists in the fact that the Divine enters

into the compass of the Human without impairing its Divinity. With this new phase life is completely renewed and elevated. Man becomes immediately conscious of the infinite and eternal, of that within him which transcends the world. For the first time the love of God becomes the ruling motive of his life, and brings him into an inner relation with the whole scope of reality. . . . Religion is not merely a belief in some supreme Power, nor do I consider it to be the establishment of relations of any kind between this supreme Power and ourselves. It is an inner identification with it and the creation of a new life through it. The problem may be, therefore, defined in this way: Does man in the wholeness of his being experience an impulse to acknowledge a divine element, and if so, can he identify himself with it and rise to its lofty height without transforming his previous condition? . . . Religion thus understood is judged by the new life which it brings forth.

"As soon as man acknowledges the manifestation of this divine element and participates in this new creation through divine power and grace, life will be altogether transformed. Now, at last, we are standing in the

great river of Life, of which we were allowed to touch no more than the brink in our first stage of development; it is here that we find a new self, our true Spiritual Life. The cleavage in the depth of our souls is bridged over at last. That inner estrangement, so often felt, has disappeared and the whole universe is now part of regenerate man's experience. . . . That feeling of isolation disappears, which has so often depressed us, and we are conscious of partaking in that 'inner life' common to all of us. And this autonomous creation of a true spiritual life is the great wonder, and the only certain evidence on behalf of religion—without this religion no true civilization is possible.

"The life of every individual person is affected by this 'Problem of Religion.' I cannot conceive of the development of a powerful personality, a deep-rooted and profound mind, or a character rising above this world, without his having experienced this divine life."

I have brought these brief fragments of thought of philosophers and poets from Sweden, from England, from America, from France and from Germany, because I have wanted to show a certain unanimity of thought on the

part of them all in connection with the matters we are considering. I want to add to it another brief paragraph, which might be said to contain an epitome, or at least the key note of his philosophy, by Spinoza, the eminent Jewish philosopher who lived in the little old city of Rhijnsburg, near Leiden, in Holland—Spinoza the lens grinder, whose house is still preserved there: "There is a universal substance which is God, the **causa immanens,** not the **causa transiens.** This is the origin of all things, the all-pervading force diffused throughout the universe, 'the one eternal unity.' This eternal and universal substance consists of an infinite number of attributes, each one expressing eternal and infinite being. The human mind itself is part of the infinite mind of God."

And then coming down through the centuries we hear that clear untrammeled voice of the Judean Teacher as out on the hillside, by the lakeside, out under the clear stars of heaven, He gives forth His message of the divinity of man, and the majesty and power of the human spirit when it once realizes its identity with the Divine spirit: God is spirit,

and they that worship must worship Him in spirit and in truth. I and my Father are one. As I am ye shall be. Not only shall ye do these things, but greater than these shall ye do. Call no man your father upon the earth: for one is your Father, which is in heaven. And again: "Say not 'Lo here,' and 'Lo there,' know ye not that the Kingdom of God is within you?"

The knowledge that has come to the human mind during the last fifty years, the knowledge of the methods through which the creative power works—**through the gradual and orderly process of evolution**—and all through great systems of law, is to my mind, with possibly one exception, the greatest knowledge that has ever come to the human kind. The other is that Jesus with His wonderful powers of perception, was able to perceive this power as Being, as Life—the one Life—and to identify His own life with it, and taught all men so to identify theirs.

All is law. The process of evolution is still going on, slowly but gradually raising all forms of life to higher and finer levels. The secret of all life is harmony—**to know the law and to live in harmony with it.**

As human beings we are either pulled or we are pushed, in that we are wise enough and diligent enough to learn the laws of life, the laws of the mental, the physical, and the spiritual life, and the laws of the universe about us, and obey them, by harmonizing our lives with them and reaping the beneficent results that always result through this method; or, through shiftlessness, or ignorance, or willfulness, we fail to observe them, and suffer the ill-effects, the losses that inevitably come from the violation of law. Whether through ignorance or knowingly, whether unintentionally or intentionally, the violation of law brings its own punishment. **It is inherent in the law itself.**

God does not punish. He works through great systems of law. He has given us mind, intelligence to apprehend, to know, and to obey these laws. The choice is in ourselves. The law itself will have obedience.

There has never been any man big enough, keen enough, to violate the law and to escape the punishment that the law inflicts. It is through suffering and loss, and at times degradation even of mind, of body, or of both, that brings him to his senses and to the point

where he says: "I will arise and go to my Father."

To go against the tide is hard, and at times even exhausting. To go with the tide is simply to have common sense enough to recognize the working of the law, and to work in harmony with that law.

All known or knowable facts are already in the universe. We need but to know and to observe the law in order to find them, to utilize them, to make them work for our good.

There is perhaps no more wonderful or more valuable law that man has so far apprehended than the law of vibration. I prefer to say the law of vibration rather than the laws of vibration; for aught we know all may be vibration. Life itself may be vibration, or rather vibration may be the form, the method, through which Life manifests and works. This we do not yet know.

There is one form of vibration that we have learned considerably about. We may be, however, in our infancy concerning it. It relates to sound and the law that governs it.

Our first methods of conveying messages were very crude—the lumbering stage-coach,

then the pony express—the Indians used signal fires, less crude. Then followed through a knowledge of vibration, the conducting of sound through the medium of a wire. Laborious and crudely material lines of telegraph were constructed. Later it was discovered that not only clicks of sound, but with the proper sending and receiving media, even the human voice could be transmitted through or over a wire, at first for short and later for very long distances.

It was then discovered that sound through the law of vibration could be propelled or rather travel through the ether itself without the medium of a wire. Still later we are finding that the human voice itself can be so carried. By means of a comparatively small apparatus a continuous succession of sound waves is emitted, and the human voice itself, speaking through the proper sending medium, is carried through the media of these waves; and through the right receiving instrument properly attuned to the one through which the voice has spoken, can be transmitted and distinctly heard a hundred, a thousand, ten thousand miles away. The time may come, probably will come, when the voice in this way

can be made to encircle the globe, and return to a receiving instrument in the very room from which it has spoken.

Here is a law, or a law concerning a force, that has been in the universe not only during the lifetime of this generation or that of a few generations preceding us, but for hundreds of millions of years—and we are now just beginning to apprehend it, to understand it, to utilize it. This is but one of innumerable finer forces in the universe, the laws of which we will apprehend and understand and use, as we evolve in our capacity for apprehending finer forces and powers.

If this is true concerning the material universe about us, what must we conclude concerning the finer forces and powers within us, and the apprehension and the use of the laws that govern them? May we not be greater than we know! The life and the revelations of Jesus as well as the lives and the findings of all the prophets, seers, sages, in the world's history, all tell us that we are.

When a great and much beloved modern educator, Dr. Hiram Corson, gave utterance to the following, he gave utterance to a truth that will be appreciated more and more as the

higher development of man takes place: "It is what man draws up from his sub-self which is of prime importance in his true education, not what is put into him. It is the occasional uprising of our sub-selves that causes us, at times, to feel that we are greater than we know."

When we hear the statements of some of the earlier prophets we think they are interesting, and that in some vague way there may be, there probably is, some truth in them. "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." The same is true in connection with that saying of Isaiah: "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left."

Also that of Zaccharias when he said: "Not by might, nor by power, but by my spirit, saith the Lord of hosts." And again in the saying: "Thou shalt decree a thing and it shall be established unto thee."

Now unless there is **some force that actually operates**, to bring about these conditions, these results, then there is no truth whatever in

the statements themselves. Something never occurs through nothing—always through the operation of a force. The law of Cause and Effect is absolute. There is never an effect without a cause.

This brings us at once to the most interesting, and by all means the most valuable part, of the entire matter we are considering. If there is but the one Life, Being, the Infinite Spirit of life and power that is back of all, working in and through all—the life of all; if the Divine is in the human, or speaking more accurately, the Divine Life is the life in the human, how can we apprehend this fact more fully, that the qualities and the powers of this Real Life may become operative and effective in our lives? How can they be made of value to lift our common-place lives up to the pattern of those who have apprehended them, and whose lives have been lifted thereby into great power and beauty?

There is one characteristic that these all had in common, including Jesus. They all spent time more or less, but all adequate time **alone in the quiet.** They meditated, they desired, they definitely sought the "pearl of great price." They believed the expression "God

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working in us and through us." They gave it the opportunity to prove itself. Definitely they stilled the outer senses, the senses that relate us to the material world about us.

They gave their minds an opportunity to come into harmony with, to become attuned to the spiritual vibrations of the Infinite Divine Life that continually flood and animate the soul, which is the seat or the organ through which it manifests itself in life and in power in the human existence. The exact method we perhaps do not know.

This, however, is how it seems to me. It follows likewise the analogy of the best we know in connection with the higher forces within us and without us.

Constitutionally we are receptive to various impressions or vibrations from the outer world about us, acting through outer sense organs that conduct these vibrations along their own respective nerve or nerve systems, through which they are transmitted to the brain, and the result is that the mind, when awake and attentive, gets the image or the effect so produced. It is through the channel of the five senses, so far as at present we know, that we get all of our communications and have all of

our knowledge in connection with the material world that we know about us.

When the mind is awake and active, vibrations from one sense organ or another are continually impinging upon it. The inner soul center, on the other hand, is continually being animated by emanations or vibrations of the Infinite Divine Life. It is continually being flooded by these emanations or vibrations, otherwise the life in the soul would cease to exist, and it could no longer animate the particular body to which it carries life and energy, and which would at once become inert and, as we term it, dead.

These vibrations or emanations stirring the faculties of the soul, transmit their impressions or images, the impressions of all things of which they are the source, to the mind when the mind is open and attentive to them. Through desire and quiet and the attitude of receptivity, these vibrations carrying with them the qualities of the Infinite Divine Life, which they are the transmitters of, make themselves known.

While therefore these vibrations of life carrying with them energy, insight and power are continually animating—flooding, we might

say—the inner life of the soul, a part of their effects which is to flood all the higher inner faculties and transmit their messages to the mind, thus bringing them into the conscious life, is lost, unless the mind is brought into that condition of openness and receptivity, whereby these impressions can be transmitted to and received by it. This puts us in touch, or gives us the power of putting ourselves in touch, with the very Source of things.

Intuition, spiritual illumination, has to do with that part of our nature that is behind intellect but related to intellect, and that must be raised into the realm of the conscious mind in order to serve us—just the same as all sense impressions must be conveyed to, and be received in the mind, in order to carry any impressions or messages from the outer world to us.

It is for us to make the conscious receiving medium, **the mind**, in that initial attitude and then that habitual attitude, that there can be the play and the inter-play between it and the soul, which relates us with the soul of things, with the Great First Cause, the source of all knowledge, wisdom, insight and power. There

is then a great truth upheld by a great law in: "The Lord thy God in the midst of thee is mighty;" and also in: "There is a spirit in man and the inspiration of the Almighty giveth them understanding."

We must make our mental attitude one of habitual attention to and love for the higher leadings, that the spirit within stirred by the breath of the Almighty, as it continually is, can transmit its vibrations in impressions to the mind.

The following words speak with peculiar power to me, because they are words of one who had the experience and who therefore knew the facts of which he spoke—and more, he was not bound by a system: "Nothing stirs the central wheel of the soul like the Breath of God. The whole man is quickened, his senses are new senses, his emotions new emotions; his reason, his affections, his imagination, are all newborn. The change is greater than he knows; he marvels at the powers in himself which the Breath is opening and calling forth. He finds his nature to be an unutterable thing; he is sure therefore that the future must have inconceivable surprises in store. And herein lies the evidence, which

I commend to my readers, of the existence of God, and of the Eternal human Hope. Let God's Breath kindle new spring-time in the soul, start into life its deeply buried germs, lead in heaven's summer; you will then have as clear evidence of God from within as you have of the universe from without. Indeed, your internal experience of life, and illimitable Hope in God will be nearer to you, and more prevailing, than all your external and superficial experience of nature and the world."

The above words by a modern prophet are similar in their import to those of an earlier prophet—"With Thee is the fountain of life; in Thy light shall we see light." If there is truth in the statement: "Thou shalt hear a voice behind thee saying: 'This is the way, walk ye in it,'" then there is a method by which the voice communicates itself, and a definite method or law whereby you or I can get what it communicates—a method governed by law just as definite as the law that underlies the transmission of the message through the telephone, or using a method less crude, the transmission of the radio-telephone message.

The message comes, but I, in order to get it, must listen; and it helps me in listening to have the surroundings or conditions so that I can listen in the quiet and the more readily hear. When Elijah was on the mountain it was, the chronicler tells us, after the various physical or material disturbances or commotions, that he heard the "still small voice," the voice of his own soul by means of which his God was speaking to him.

The following incident illustrates what I mean. The experience was told me during the year by a friend who was for years a close friend of John Burroughs and of John Muir, and at whose home both have stayed, and at times for long periods. It is but one of many occurrences of a similar type that have come into her life. I recalled this one the other day, and sent and asked her if she would be willing to give me the facts in written form as briefly as possible. I give them as received:

"It was over thirty years ago. I had been staying the winter in Los Angeles, California, with my parents, and was to leave on the night train for Ogden, Omaha and Chicago. My husband, who was in the east at the time, was to

meet me in Chicago, and from there we were to continue east to Nova Scotia. My son was a little fellow about three years of age.

"The trains made up in Los Angeles for the east, and by going to the station early, one could have the berth made up and retire—the train left about nine o'clock. My parents, also some friends, went to the depot with me about seven o'clock, so I could put my little son to bed, and retire myself before train time.

"About 7:30 my friends left, and I undressed and put my boy to bed, then started to prepare for retiring myself. Something seemed to compel me to stop my preparations; I felt foolish and continued. I was compelled, although I could not tell how, to stop, and was trembling quite perceptibly—I had a sort of a fear and awe. I took my little boy up and began to dress him—realizing what I was doing, and how foolish it seemed—I put him again to bed and took my clothing partly off, when some unseen force compelled me to dress quite hurriedly and also to dress my little boy. I then could not seem to move fast enough. In a sort of confused state of mind I got my things together, took my baby and baggage

and left the car and took a cab to the St. Elmo hotel for the night—as I did not want my parents or friends to know of my 'foolish' action—I did not return to my parents' home.

"In the morning I boarded a train for Chicago, taking a day coach through as I had lost my sleeper and could not well afford to secure another through. On the way I bought a paper in which an account was given of the train, on which I had been, being wrecked on the Dale Creek bridge. There had been nine other people in the sleeper besides myself, and that sleeper had burned after going through the bridge, all being killed—many more on the same train were killed, but I have forgotten the details. I wired at once to my husband and parents that I was all right; but they do not know to this day of my action."

This is what I mean when I say that unless we have intuitive powers, the power of receiving impressions—of being communicated to—in this way, then we are inferior to many of the animals. The natural normal life, which is the life awake to the Life within—the source of the higher wisdom and power—guides us and guards us, not only in the face of harm or danger, but in every detail of

life, if we will love it, open ourselves to it, live it, heed it. It will not necessarily prevent the bridge going down, but it will prevent our taking the train that goes down with the bridge.

When we get to the point of fully realizing that everything is governed by law, that there is natural law in the spiritual world, the same as there is natural law in what we term the natural world, we will then realize that many of the remarkable statements in the Bible, and in the sacred books of other peoples, are no longer enigmas, but statements of facts. Our own Bible will then become of far greater value for numbers of people for whom today it has but little value.

When we get to the point of dropping the word "miracle" in reference to the works of Jesus, or rather the various things that were done by Him, and look upon Him as a great spiritual explorer as well as prophet and teacher, who by His wonderful aptitude for the things of the spirit perceived the faculties of the inner spirit as related to the mind, and as a consequence the inner powers and forces, thereby translating them into life and action,

we will find His life of vastly more signficance in the life of the world today, and also to our own individual lives.

By virtue of His unique powers He was able to anticipate, and He did anticipate the facts pertaining to certain laws and forces that the most advanced psychology, metaphysics and philosophy, and some by actual experimentation, are finding only today. It will mark for many the difference between speculations about God and knowing God.

It will mark for many the difference between following enervating theories or even systems about Jesus, and striking hands with Him as a great virile Thinker and Teacher, and thereby appropriating to their own lives the great truths of life that He perceived, lived and taught. Happily also the great central truth that He perceived was intimately to know God, and the fundamental truth that He taught was that other men should know God, how they could know Him, and to live their lives in God, with all its attendant beauties and riches and added powers, even as He lived His.

Thus He becomes truly the Saviour of those who diligently follow Him; for He saves them from their lower selves and all their little

meannesses and pettinesses, and limitations, and losses, leading them to a knowledge of their higher, diviner selves, and the living of their lives in the life of God. It is truly the atonement that He taught, the at-one-ment of the individual life with the life of God—"My God and your God."

The almost startling revelation of the essential oneness of the human with the Divine was His revelation—and that life should be lived in and from this Divine Center. In all His thoughts and acts He gave allegiance, and He took pains to make known to His hearers His allegiance to this Divine guidance and power—Of myself I can do nothing: it is the Father that worketh in me.

It was Renan in his Life of Jesus, who said: "The highest consciousness of God that ever existed in the breast of humanity was that of Jesus." "The only death to be feared," said Paracelsus, "is separation from the life of God." It was Buddha, the inspired one, who on account of his great vision and the beauty of his life, became God's messenger to many millions of God's other children but a short time before Jesus' advent, who said: "Men

are in bondage because they have not yet removed the idea of I."

Intuition, which in its higher unfoldment becomes spiritual illumination, is a function of the spiritual nature which conveys to the mind impressions and knowledge from the Divine Center of our being. It is the function or faculty that connects the active thinking mind with the divine life within. It is an inner spiritual sense, the channel through which the divine wisdom and illumination communicates itself to the individual life. When sufficiently unfolded it grows into that divine illumination whereby the will and the purposes of the Divine life and power are revealed to man, and it also gives to him access to the inner life and soul of men and things.

It is a faculty or power that is latent or more or less developed in all people. Although different individuals have it in varying degrees in the different stages of their development, it is a faculty as natural and normal to the inner faculties of the soul, as are the sense organs that open outwardly, and give us the knowledge of the phenomena and the forces of the material world about us.

This higher spiritual realization which becomes in reality a new birth, raising the natural man into the kingdom of the spiritual man, marks a new and distinct step in evolution. It was due nineteen hundred years ago. It got well under way and bore splendid fruit for over two hundred years after Jesus' time. Encrustations then formed, a system was evolved, and His simple direct message of the divinity of man was changed to the depravity and the fall of man. With it came stagnation and death to that marvelous spirit with its resultant works, that had started so splendidly.

The last fifty years have brought such facts to light from the realms of science, archaeology, and a knowledge of a definite process of evolution through which the Divine Power works, that the latter has crumpled through its very falsity.

There gets into the personality of the man or woman open to this inner divine life a certain indefinable quality that all men feel and are influenced by. It makes a personality that is at once marked, and both subtle and wholesome in its influence. It engenders confidence and trust, and without confidence and

trust all the amenities and relations of life must go by the board.

We influence people with whom we come in contact in accordance with the trust that they feel in us, and this feeling of trust is almost invariably instinctive.

There is undoubtedly a double or twofold reason for this. He who realizes his true identity, who realizes that it is the Divine Life that is his life, realizes that the real life-essence in every other man or woman is the same, and hence there is no inferior and no superior—the only difference is a difference in self realization, unfoldment, at any given time. This gives a genuine feeling of Brotherhood, for children of the same father must be brothers, and to realize this fully makes the fact of brotherhood a living and ever present reality.

If one, therefore, loves Life, the Life that manifests as himself, he will love the Life that manifests as his brother, whatever the difference in the rank, or station, or attainments may be at any particular time; for tomorrow or a year hence a greater degree of self knowledge and therefore of divine self realization, and the relative status of the two may be

vastly different.

It is marvelous what a transformation can come into a human life when one realizes the true reality of his life. When Phillips Brooks described **personality** as a conscious relationship with God, he gave expression to a God-consciousness that he himself possessed to a marked degree, that all who knew him felt, and that gave such commanding force and power to all his utterances. Those who heard him felt that they were listening to one truly inspired—and they were.

In the second place a force continually emanates from each individual, that takes its stamp and its characteristics from the real soul qualities of that individual. This force is felt first and primarily by the more sensitively organized, and also to a greater or less extent by all.

The large, the unself-centered, those whose minds and hearts kindle with love for their fellows, through the great elemental law that like produces like, kindle in turn the same feelings of love and the same kindly emotions in the minds and the hearts of all those with whom they come in contact. On the other hand the little, the critical, the cynical, the

envious—in short, the more undeveloped—give rise to a force that is either repellent in its effects and influence, or that not infrequently arouses a positive feeling of antagonism in others.

Love, sympathy and goodwill inspire, and inevitably, these same qualities in others, and their warming and ennobling influences always come back to the one from whose mind and heart they emanate.

This realization of kinship with the Divine brings that sense of humility, that element of simplicity which is always the characteristic of the balanced normal life. A man realizes—whatever his attainment or position may be—how little, how inconsequential he, as an individual, is, in connection with the great life of the world and the universe. A simplicity comes that is always a characteristic of the truly great. Fame, prestige, position, are accounted as little by really strong men. They are free from that vice of fools that Pope so knowingly describes:

"Of all the causes which conspire to blind
Man's erring judgment, and mislead the mind,

What the weak head with strongest bias rules,
Is Pride—that never-failing vice of fools."

There seems also to be a law that is absolute, in that "Whosoever shall exalt himself shall be abased; and he that humbleth himself shall be exalted." There is on the other hand a sense of dignity and power that comes to the one who realizes the oneness of his real life with the Divine Life; but that is tempered with a constant sense of humility.

We cannot take ourselves away from the air, we cannot take our bodies away from water, or from food, for any length of time, without the body suffering thereby, or even ceasing to function. But on the other hand, the greatest of all, the very life itself, and the power that sustains it, we give but little conscious attention to—and the losses we sustain thereby are very great.

May this not be what Jesus had in mind when He said: "The life is more than meat, and the body is more than raiment." I think it probably is. And when He said, "There is nothing secret which shall not be revealed, nor hidden, which shall not be disclosed," He undoubtedly had in mind in connection with

them the faculties and the powers of an inner kingdom that He taught is all men's birthright.

As the unfoldment of these faculties in their higher aspects is one of the concomitants of the seeking and the finding of that inner kingdom—the Kingdom of God and His righteousness, which He said was not only the highest good, but led to the highest conditions in life, anything that will point the way to the method of that unfoldment must be a boon to any life.

There is a method that leads to this end. It is simple, but effective. Its key-note is desire and quiet. It is attention to, desire for, and the will to open the mind and the heart to the leading and domination of the Spirit of infinite life and love and wisdom and power that is our source. It is bringing ourselves into that condition of receptivity, through quiet, that our being in its very center can be so stirred, so vibrated, if you please, by the inflowing tide of the Divine Life, that it is able to well up and impress its vibrations on the mind. It is the conscious co-ordinating of our minds with the Divine Life within through

the agency of prayer, which is aspiration, the soul's sincere desire, coupled with faith.

There is but one method of prayer according again to the Great Teacher; all other methods He either discouraged or condemned. His direction for effective prayer is very definite: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeeth in secret, shall reward thee openly." I like that other and more literal translation for a portion of this: "But thou, when thou prayest, enter into the retired place of thee." There can be but one meaning to this—to retire into the quiet of our inner being. It gives us the opportunity in the very center of our being, of feeling the vibrations of the One-Life, of having our souls sensitized to the inflowing tide of this life, so that its vibrations will well up with sufficient power to write their impressions upon the mind.

Although Jesus often used the term Father, and God, He early made it known—God is spirit. Worship to Him was aspiration, prayer—the desire for the reign of God in the mind and heart, that the human will be-

come one with the will of God. The Kingdom of Heaven which is to be found within, He said, is this harmony with the life of God within. And when this harmony is brought about, the life will be in harmony with the laws of God. They will become clear to the soul's inner vision.

With God, He taught, all things are possible, meaning clearly, that in conjunction with God all things are possible. The mind and heart that works in harmony with God's mind, has God's laws so clearly revealed to it that their observance brings their accomplishment. Jesus takes no half-way stand in regard to prayer. All can be summed up in His remarkable statement: "All things whatsoever ye desire when ye pray and ask for, believe that ye have received them, and ye shall have them." It is a remarkable statement, **but one that the whole tenor of His life gave authority to.**

The power of the Divine Mind is unmeasurable, and if our mind is so harmonized that it vibrates with the Divine Mind, then we have these same powers to draw and to command that He Himself, through the same method and process had. No one realized more clearly than Jesus the power of thought—thought as

a force—when sensitized by the power of the spirit within.

God will not help him who does not help himself. All help is within and becomes operative and even dynamic when rightly called upon and rightly used. It is primarily a matter of realizing and demanding our own.

"The power of silent demand," is but the recognition and the intelligent use of a force that is an inherent faculty of the mind that realizes its life as one with the Life Principle, the Infinite Creative Life of the universe. It is being understood, and is being effectively used by men and women in increasing numbers today.

PART III

Before the end of another page I am going to make a statement that contains a confession; but I am not ashamed of it. I have been in a quandary as to how to begin and how to deal with this portion of this little volume—for to me Philosophy and Religion are so closely related that I at times scarcely know where the one ends and the other begins. My own point of view in connection with each sees such a

slight difference between them, except in definitions. Philosophy—the tracing of effects from their cause; Religion—that which deals or has to do with man's relations with a higher Power; the essence of religion—the consciousness of God in the soul of man. The essentials of my own philosophy are essentially the same. Here I stopped and seemed to be able to get no farther.

I waited patiently for several days. Several thoughts came as to direction or method of treatment, but no one seemed to predominate. "Oh, Christ within, direct and lead me," I said —and dwelling earnestly on it in thought—I prayed. Then as a flash came this strong leading—Take your pencil and paper, leave all else behind, and find another spot for work. Seek the largest tree on the mountain side, and help will be there. I obeyed and immediately started, not knowing which direction to go at first, but believing that I would find the spot.

I finally reached it. Aglow with the quickened and deep-breathing of the climbing, and a little warm, I lay down under the shade of the great tree with the wonderful valley landscape stretching out below me. In the far distance I could see the rows of a vineyard as

they ran up and then disappeared beyond the crest of the hill. No sooner had I lain down than the voice said: "Change your place and look to the East—in the direction of the rising sun." I obeyed and finding there the fallen trunk of a smaller tree, I half reclined with my back against it, with the thought of resting and remaining quiet for a few moments.

There came to my mind and seemed to keep coming this statement or, rather, quotation: In the beginning was the Word. I then recalled that in a little note or vest-pocket book in which I sometimes jotted things down that I might want to look at again or keep for some future use, I had a thought or a sentence by that gifted seer, Emanuel Swedenborg, on the **Word.** Valuing him so highly, for truly he was one of the most remarkable and valuable men who has ever lived in the world—I felt drawn to know his thought.

The first thing in the little book that my eye fell upon was: "Behold, I send an angel before thee, to keep thee in the way, and to bring thee in the place which I have prepared." This was followed by: "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to

the right hand and when ye turn to the left." Following this on the same page was "I am strong in the Lord and in the power of His might." The page concluded with "Rest in the Lord, wait patiently for Him, and He shall give thee thy heart's desire."

I am giving these exactly as they came, because they all seem to have a relationship with what follows. On the opposite page, filling it, was a memorandum I had made but a few days before—to me a wonderful statement, and one evincing an unusual power of discernment and of statement. It was a statement by President Harding, his conception of prayer, as follows: "I believe in prayer. I believe in prayer in the closet, for one there faces God alone. I can understand how these prophets of old, in their anxiety, problems, perturbations and perplexities, found courage and strength when they gave their hearts to the 'Great Omnipotence' in prayer. The Great Omnipotence is Spirit, and is the Creative Principle of the universe. Consequently the response to prayer is the reaction of Spirit, and is the operation of a Natural Law."

Then followed—"All good men are of one

religion," a statement by Emerson. Then the entry: Shakespeare's statue, Leicester Square, London—"There is no darkness but ignorance."

I was then beginning to think that I had better give attention to the thing I had come for, when my eye could not get away from this couplet by Whitman, although I have used it already:

> "I laugh at what you call dissolution,
> And I know the amplitude of time."

I then grew strangely patient and turning past several loose things in the little book, the following by a friend held me:*

> "If a wren can cling
> To a spray a-swing
> In the mad May wind,
> And sing and sing
> As if she'd burst for joy,
> Why cannot I contented lie
> In His quiet arms beneath His sky
> Unmarred by Life's annoy?"

With still more patience, and still looking for the Swedenborg statement, there next fell

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* Robert Haven Shauffler.

within the vision of my eye that heart-felt statement by Sidney Smith: "God might have made something better than the strawberry, but He never did." I said: "Why didn't God make something better than men?" And the voice said: "There are men and there are men. Follow the lead of the Christ's mind and heart. Perfectly He understood life and perfectly He revealed it. There will no new revelation come to you men of earth until His revelation in its eternal content, freed from the encrustations of time, is fully understood and lived. The matchless beauty and power of the life He lived and revealed, lived from His divine center, and touched with the Divine fire, will reconstruct every life that builds upon the two-fold foundation that He taught, and when sufficiently in evidence in individual lives it will reconstruct the world. Present it as you are led—and be brief. Much may be said about religion: He demonstrated religion."

Religion has but one function—to teach men to live their lives in the life of God, and then joyously and eagerly to bend their lives to helping God in carrying out His purposes and His plans in evolution and life.

All life is the manifestation of the life of God—the same in all nature, in the animal, in the human, in angel and archangel, each in its own peculiar form—and that Life in each is pushing, evolving each to a continually higher form. And while man at his best is wonderful, it is idle for him to think that he is all there is. Every form that is a manifestation of life is dear and of consequence to the Divine mind and heart. To love all, reverence the life in all, protect and care for all, is the motto of the wise. The best friend of God is he who is not only a friend of man, but a friend of all nature, and of every living thing.

While writing this a little lizard has been my companion close beside me here on the trunk of the fallen tree where we both sit. The moment I sat down he came, and stays close beside me. The way he cocks his little head with those eyes that sparkle so when the sunlight glints them, makes me wonder whether he is curious to know what I am doing, and still more when I talk with him.

I love to have him here, and I love the confidence he seems to have in me, although he moves away a bit whenever I try to rub his head—but always back again. There is a com-

radeship between us. There is a bond—the bond of life, the One life. And as we sit here alone, amid the silence of the centuries, I beside and he upon the old fallen log, looking over my shoulder, the saying of the old Persian writer comes to mind: "He who sees God within himself, sees Him in everything."

Perhaps the most remarkable thing that distinguished Jesus as a teacher of His time was the fact that He did not cite authority for His teaching, yet spoke always as one having authority. It was this latter characteristic that made Him so powerful both as a personality and as a teacher. The religious teaching of His time was always characterized by "Moses has said." "The prophet hath said." "It is written." It was partly on this account that all vibrating and moving power had gone from religion, and with it had come a low ebb of life. He recognized the truths of the early teachers whom they cited, and through whose authority they claimed to speak; but the truths of His teachings were born of His own innate perceptions.

They were so marked and so startling at times, however, that although He was looked

upon by all who knew and heard Him as a regular Jewish Rabbi, they nevertheless perceived a different type and tone in His teaching, and they felt it in His personality. Of humble parentage, whose parents they all knew, as well as His brothers and sisters,* He nevertheless spoke as **of Himself** having authority.

They also began to realize in Him unusual powers, which they marveled at but could not understand. Things were done through His understanding of law which seemed to them as miracles. He was one of them, like unto them, yet they perceived He was different from them. When He said to them: "I am from above," He did not mean that He had descended from above, but that He was cognizant of a higher consciousness, and it was His purpose to reveal this higher consciousness and its resultant higher life to them. He didn't mean that He had come down from the heavens above, any more than when at the same time He said: "Ye are from below," He meant that they had come up from out of the earth. He meant that their plane of con-

* "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Jude, and Simon? And are His sisters not here with us?"—Mark 6:3.

sciousness and therefore of life was of a different, a lower state or order, but that an acceptance of the truth and the life that He taught would raise them up to that higher state.

He realized that a new step, a new stage in the evolution of life was due, and must be brought into life and action. He had respect both for their beliefs and their customs. He had respect for the Jewish law which was a part of their religious precepts and teaching. I am come not to destroy but to fulfil the law, He said. By fulfilling it He was to add to it something that was lacking, because it was but dimly and vaguely known.

From time to time various ones of the earlier prophets had divined it, but for a long period no prophet had arisen among them, and the living truth of the earlier prophets had become so encrusted with form and ceremony which had multiplied and grown to an almost infinite degree—so encrusted with "it has been said"—that the spirit had gone and but the shell remained.

There was no upspringing life in the thoughts, the lives, or the teachings of those who purported to be teachers and leaders of

the people. A new stage however in man's consciousness, unfoldment, and life was to begin, and Jesus perceiving it, came to bear witness of it to them, and through them to all the world. It was so great and of such consequence to their lives that it amounted literally to a new birth—"Marvel not when I say unto you ye must be born from above."

The very opening of His ministry was: The kingdom of heaven is at hand. It became at once the central theme of His teachings, the one thing that He continually reiterated, and so thoroughly it filled His thoughts and His life and occupied His time and His efforts that compared to it one might almost say that He taught nothing else—or, rather, that anything else He taught was but an amplification of this one central theme. To establish the reign of God in the minds and hearts of men, that their lives might show forth the life and the things of God, was His great purpose.

He did this by revealing the most startling fact, that God, whom they worshipped as a power outside, was the power that was within them, and when they realized that God and the kingdom of God was within, their lives

would then show forth the works of God. God was not to be worshipped as a person or as an image, for "God is spirit." Exterior worship was to be replaced with prayer and communion, that their spirits might meet and become one with the Spirit within. Prayer was always to be prayer that would facilitate this —never in public or given to vain repetitions, but a withdrawing into the quiet of their own souls.

The Master repeatedly said that He did not come to destroy or do away with, but to fulfil the law. Were a specific statement even on His part necessary, in view of the reiteration of His one central revelation and theme, to point to us His own conception and mission, it is furnished by His memorable reply when He was teaching one day, His reply to the Lawyer, whose question was: "Master, which is the great commandment in the law?" Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law

and the prophets." How truly fundamental this becomes of Jesus' purpose, mission, and teachings when coupled with the announcement: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill."

These constitute Jesus' two great fundamentals—Love and service for God; love and service for one's fellow-men.

The first is the same as He repeated so many times in presenting His words of truth which were to win His hearers to His **Way of Life.** "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you," taking care that He made Himself clearly understood by saying: "Say not 'Lo here' and 'Lo there," know ye not that the Kingdom of God is within you."

The second is the same as He reiterated and amplified so often in many varied forms: "A new commandment give I you, that ye love one another, as I have loved you, that ye also love one another." "By this shall all men know that ye are my disciples, if ye have love one to another." And again: "If any man say, I love God and hateth his brother, he is a liar; for he that loveth not his brother whom he hath

seen, how can he love God, whom he hath not seen?" These are not secondary teachings on the part of Jesus, they are fundamental.

That it was a great principle of truth that was embodied in His expression "the kingdom of God," the kingdom within, that the Master had uppermost in His mind and purpose, rather than the establishment of an organization, is shown by the fact that we have in the first three gospels alone an account of His use of this term over thirty times.

Anything that could be interpreted as meaning an organization—**ecclesia**—He uses but twice. It is the whole tenor of one's teaching and the constantly reiterated statement of truth, that gives one's real meaning or purpose.

For the sinner the Judean Christ had infinite patience and infinite love. For the sinner as such He never had any condemnation, and His numerous parables indicate that His entire teaching was that this was likewise God's attitude toward the sinner. His passion was to lead them to a knowledge of God who dwells within, and their fountain of life and light would then be opened up and would transform the life and lift it up, and lift it up

to that God-consciousness that He Himself realized and taught that it is the part of all men to realize.

He pleaded with them to leave the dead formalism of their time, the ecclesiastical system from which all spirit and life had gone, and that stood as a distinct menace and hindrance, for that spirit of truth and righteousness which is the Divine Principle within, and which awaits recognition to bring it into activity, to lead, to mold, and to beautify the life. The mere observance of form and ceremony, ecclesiastical rites, the offering of sacrifices, was a distinct hindrance, He taught, for it placed the emphasis without, while the one thing and the only thing that did matter, because it opened up the springs of the inner life—the Kingdom of God—was within.

He was so interested in the lives of men and women, and the great truth that He perceived and bore witness to to win them and redeem them to their higher and better selves, and thus bear fruit in their lives and in the great life of His people, that He chose the personal way of presenting it. We find Him where the people were and could be gathered to-

gether most naturally, out on the hillside, by the lakeside, out under the open sky, and at times in synagogue or temple.

He understood human nature also so thoroughly, and His experience with the conditions which He found prevailing among the people was such that He realized that God's truth must be kept ever-flowing, upspringing continually and ever-freshly in the individual heart, and that when encrustations were formed, by being either deliberately planned or woven, or naturally, it meant always spiritual or moral stultification and degradation or death.

The only ones He ever condemned, and these He condemned more than once, and with scathing scorn, were those who formulated systems and said—Here is your truth, subscribe to it—who sought for their own standing or for power or for money to gain control over the minds and therefore the lives of men. Their very keynote was "The prophets have said," "Moses hath said," and they sought thus to establish their authority. This is almost invariably true where a system, an organization is formulated and builded upon a free up-

springing truth or revelation of any great prophet or teacher, and when it is not kept open to the free and ever-flowing truth of the present day or hour.

The truth is gone, the shell remains, and on account of the effort made to keep it a close possession it even smells in its decay—or if not this, then it beomes powerless in its influence. It is even worse, being a semblance of the truth, supported many times by casuistry and complacency, it keeps many a one from hearing the Divine voice, and following the Divine guidance that is always imminent in every human soul, waiting to manifest itself and to lead, to beautify and continually to replenish the life, which above all things else is desirable.

The only ones He ever did condemn were those who took the truths of the prophets and inspired teachers and wove them into a system with many furnishings of their own, so that eventually the furnishings exceeded and eclipsed the truths themselves, in order thereby to gain authority over the minds and lives of men for their own gain.

It was these who flourished then, and who flourish in all times and in connection with

all religions of whom He spoke: "Woe unto you, scribes and Pharisees, hypocrites! For ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in **yourselves**, neither suffer ye them that are entering to go in." "Woe unto you, scribes and Pharisees, hypocrites! For ye devour widows' houses, and for a pretense make long prayers; therefore ye shall receive the greater damnation."

There have been times when His great virile message has been almost eclipsed. Other prophets inspired by the singular power and beauty of His truth have arisen to bear witness to it, and are upholding it with clear vision and with fervid and heroic power.

One of the most noted characteristics or facts of this, our time, is the great number of men and women who are going directly to the Master, who are sitting at His feet, and are getting an inspiration and a knowledge directly from His life and His teachings, that they have never been able to get otherwise. They

are understanding Him in the simple direct manner in which He spoke, and intended Himself to be understood.

The element of fear has lost its hold on the part of all thinking and really aspiring men and women, and they are eagerly after something that is not deadening, but that is truly constructive and building in their lives. Great numbers are finding it in fuller measure in the life and revelations of the Master—sometimes helped by the occasional light that is flashed to them by one who has understood and grasped His great truths—than they have been able to glean from any other source.

To His question: "For what shall it profit a man, if he gain the whole world and lose his own soul?" they reply: There is no profit, for unless the soul is awake so that the life can be actively connected and thereby animated by the Divine life and power, so that it is no longer lived merely as a body under the domination of the senses, it remains a poor, but partly developed, pitiable thing. The eternal law, the law of evolution, is so established in the very life itself, that it can find no real and lasting pleasure except in the highest development that it is capable of.

There was a reason, a very clear-cut and definite reason for the Master's statement: "Except a man be born from above, he cannot see the Kingdom of God." There was the same reason that impelled that matchless Parable of the Lost Son. After he came to his senses, he realized the great losses he was sustaining by living alone in the lower stories of his being, missing thereby the greater good that lay in the stories above, and he said—I will arise and go to my father. The other portion of the parable brings out the father's attitude and great love, in that he longs for the son's return, and forgiveness is a part of his nature as soon as he does return.

They see a similar reason in Jesus' saying: "How hard it is for a rich man to enter into the kingdom of heaven." If a man give all of his thought and time to the mere accumulation and keeping of material things which he counts as riches, what inclination and time has he for the mind, the soul, the spirit, the unfoldment of which and the leadership of which is the kingdom of heaven. And, let it be said, many men and many women of riches are realizing this as never before, and are realizing what a wonderful thing it is to

have riches, and are using them as well as their own time and ability in efforts to bring about in individual lives and in their communities and in the national life, opportunities for a greater realization and actualization of the Kingdom—and as an incident, are pushing straight into it themselves.

They also realize the reason in Jesus' statement: "He that is greatest among you shall be your servant." They realize that there is no such thing as finding greatness, any more than happiness, by seeking for it directly; that it comes always indirectly, through the love and the service that we render to others; and that an added reason for this, in addition to its being written into the very law of human life, is because when one is able to get out of his own little self, and enter into the lives of others, his own life becomes multiplied ten, a hundred, a thousand fold, both through participation in their lives, and through the joy that is their joy.

We hear and read much today of the spiritual life and of spiritual men. Just what is meant is, I am sure, not clear to many. My own conception is this—and it may throw

some light on the spiritual life in action, and its relation to and part in the lives of individuals and in great world problems.

The spiritual life is the life that is awake to and is under the leadership of the Spirit within—the God Spirit. The one who is so awake realizes that there is but the One Life, and that what we call individuals are but individual expressions of that Life—that we are therefore all members one of another.

He realizes the fundamental basis of the Master's statement that the greatest law pertaining to life is: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment," and that a law equally fundamental is: "Thou shalt love thy neighbor as thyself." His supreme desire then is deliberately to order his life that the divine life within him, which is the God life, can unfold and lead and dominate his life, thus raising it to its highest, whereby he is pushed out in his desire and his efforts in that every other life can realize likewise its highest.

He realizes that the Divine plan—God's plan, if you please—is the evolving and the bringing into expression, a continually higher and higher

type of life, and his own great purpose is to co-operate with God in that purpose.

In it he discerns the gradual outgrowing and hence the elimination of the law of the tooth and the claw of the jungle, as pertaining to an earlier and more savage stage of development and life, and supplanting it the law of mutuality—which is love, sympathy, co-operation. It is the difference primarily between me and mine, and we and ours, because we are all of the same life, members one of another, and therefore co-operators and helpers one of another.

It is the **motive** that determines all, and how true one is, whatever one's conditions are, to that motive. So whatever one's sphere of action is, humble or large, if he or she has the larger vision, and is animated not by and for self alone, but by the common welfare, which is served alone by love, kindness, care, consideration, sympathy, mutuality, he or she is a co-operator with God, he or she is a spiritual man or woman—living the truly religious life, although not necessarily professing any religion.

There is a wonderful opportunity here for men of exceptional executive and financial

ability and power, that our great natural resources and modern business have brought into being. Can he who has driven and accumulated for self, who has used these wonderful powers for self and for self alone, who sometimes has been a menace and a detriment to the best interests of society at large, be made or become a spiritual man?

Yes, and its rests purely in a change in his **motive**. Let this new consciousness be born within him—and the awakening of the God consciousness means always the awakening along with it of the social, the neighbor consciousness, and also conscience—and he who formerly was a worker for self with no direct connection with human welfare, becomes at once a co-operator in the Divine purpose and plan, a co-worker with God—an engine of power in the cause of truth, righteousness and goodness. Incidentally he steps out from his own little stunted—though apparently to him great—life, into the larger life of God and humanity, whereby it and its worth even to himself become increased many fold.

There is nothing more damning to a man's own soul, and more damnable in its relations

to human welfare, than the idea that the chief end of life is to build, to accumulate, and prosper for one's self, missing his place in the great human social structure—becoming voluntarily an outcast from the larger life of God —his Father, and from the human kind—his brother.

The greatest man, or, rather, I would say, "the most important" man in his community —the most important man in the world—could it be told who such might be, can drop out of life and thirty days after the ground closes in over his body it will be scarcely remembered that he even lived, unless he has concerned himself with life—so utterly lacking in imagination are those who divorce themselves from life that they become dead to the hopes, the efforts, the problems, the need of help, the heart-throbs of their fellows.

It is after all the thinker, those most awake to life, those awake to beauty and art, the creator, the teacher, and, above all, those who serve their fellows—which but evidences their interest in life—who get the most out of life while here, and who live on after they have gone.

We get so into ruts—frightful ruts. We give

so much attention to the mere physical and outward life and the accessories of life, that we seem to have but little time for the life itself, the big thing and really the only thing.

No wonder we become mentally tired and uncertain, spiritually impoverished and blunted, physically fagged and depleted. Health is the natural and the normal—abounding throbbing health, with a keenness and zest that makes every hour of life enjoyable—and such it would be did we live more natural and normal lives.

We must work for we must have bread, and work, occupation, something useful and valuable to do, is one of the established laws of happiness in life. Our mistake is to think that we can live by bread alone. We become so engrossed in things that we lose the sense of balance in life. We worship bigness, forgetting it has nothing to do necessarily with greatness. "Every man," said Marcus Aurelius, "is worth just so much as the things are worth about which he busies himself."

Life and the things that pertain most directly to it, are after all the things that really count. They are always more interesting than boards, or bricks, or iron, or railroad ties, or lands, or business blocks, and the men and

women that are primarily interested in life are always the ones that are the most interesting to others. It was John Burroughs who, in "The Summit of the Years," wrote: "I am in love with this world; by my constitution I have nestled lovingly in it. It has been home to me. It has been my point of outlook into the universe. I have not bruised myself against it, nor tried to use it ignobly. I have tilled its soil, I have gathered its harvests, I have waited upon its seasons and always have I reaped what I have sown. While I delved I did not lose sight of the sky overhead. While I gathered its bread and meat for my body, I did not neglect to gather its bread and meat for my soul."

There is no labor problem outside of imagination, sympathy, mutuality, co-operation. Put this force into operation, select as heads and leaders of labor organizations, and as executives and representatives of capital, those who are big enough to realize this, and our labor problems will be solved almost over night—and, incidentally, hundreds of millions will be saved in annual strikes and lockouts and with a generally fruitless result.

Men — employer and worker — have been working on the basis of self alone, self-interest, and through it capitalizing antagonism, envy, hatred, the negative forces in life. When they begin to capitalize love, mutuality, co-operation, they will then be dealing with the positive and the true building forces, that will pay active dividends of far greater proportions. And incidentally, but possibly of even greater importance, it will raise their lives from being mean, pitiable specimens of men—because so below their possibilities, below the standard of what men can be, to lives of splendid noble stature, and that will know the joy of love, sympathy, service.

All human relations but await the capitalization of love, sympathy, mutuality, co-operation, to make them that God-like thing they can and eventually will be. Why not now? Ignorance alone prevents. Those who have been wise enough to begin, are realizing returns in a two-fold form—increased dividends, and the satisfaction and joy that results from the observance of one of the fundamental laws of life and conduct.

There are no international problems outside of imagination, sympathy, mutuality, co-opera-

tion—outside of a realization: "Ye are members one of another." If we haven't sense enough to realize this yet, and fail to put at the head of affairs in our various nations men who are big enough to know it, un-self-centered and direct enough to actualize it, then we must go on with our present blundering methods.

It will mean **the periodic destruction of the flower of the world's young manhood,** and eventually a tax-burden that will drag the entire world into economic ruin, in addition to the burdens that every man, woman and child in the civilized world is laboring under today. Young as we are as a nation a little over ninety per cent of all taxes collected by the Federal Government each year goes for wars—past, present or future.

Out of our blundering chaotic methods, however, a World Court, a world court of right and reason is taking form; but it needs yet the help of men who believe that "God has made of one blood all nations, to dwell on the face of the earth," and who **know** that sympathy, mutuality, co-operation is the ultimate law of all civilized and satisfactory life. It needs their help, that there may be placed and kept

at the head of national affairs, men of the type whereby we will reach that state of which President Harding recently spoke when he said: "We shall never be called on to make war so long as God and men rule together." And when again on the same day he spoke at a Memorial meeting for five thousand war-dead on the army piers of Hoboken, he said: "It must not be again."

The women of our country, who have, after all too long a delay, finally come into their civil, political, and thereby property rights, and those of many other countries now, will have a powerful determining influence in this.

Internationalism is above nationalism—and it is what the world must come to. At the same time each citizen has a paramount duty to his own country and its affairs and welfare, in order that it may be politically and economically clean and progressive, and that it may be a nation so righteous, so just, and so powerful that it may become a strong and worthy member of the coming world federation.

The weakness of a republican form of government is that you and I, the average citizen,

do not take the interest in our own affairs, and by this I mean the affairs of government, that we should take.

I am following the impulse to insert here a citizen's creed, which I prepared sometime ago. I commend its contents to readers in my own country and in all countries.

A CITIZEN'S CREED

In a Republic whose fundamental law is that there shall be no governing without the consent of the governed, duty must ever take equal rank with privilege.

As eternal vigilance is always the price of liberty, so an intelligent participation in all matters of government on the part of every man and every woman in the nation, is our sole guarantee not only of Democracy in government, but in the promotion of the highest good of all its people. For unless through enlightened self-interest we make matters of government **our business**, there are those who inevitably will seek power in and through government to be manipulated for their own aggrandisement and gain.

I am resolved therefore, to become contin-

ually better acquainted with my country's ideals, its history, and all its institutions; and especially those through which the will of the people is enacted into law, in all community, state, and national affairs.

I am resolved to live in peace and good will with my neighbor insofar as in me lies, helping him always to be his best; but I will strike at corruption in business, and at venality in politics whenever they show their heads.

I am equally resolved that whenever the hand of treachery to my country or violence shows itself, to aid in striking it down, realizing that it is only through law and order and continued growth that the nation has been built up, and that any great nation can maintain itself, or can even endure.

I am resolved to be always straight and clean in my personal relations, in business and in public life. My word shall be as good as my bond, and I will seek no advantage for myself to the detriment of my neighbor, knowing that honor and rectitude and a good name are possessions more to be cherished than gold or gain.

I am resolved to do nothing that may bring shame or dishonor upon the fair name of my

community, my city, my state or my country, but to serve them always with an intelligent and high-born zeal, that they may be always worthy of honor, devotion and defense, and that my country may take always supreme rank and may speak always with authority and high honor in the Council of the Nations, and thereby in the Federation of the World.

Said the president of the biggest financial concern of its kind in the world to me some time ago: "Mr. Trine, it is simply appalling, the lack of imagination on the part of many of our big business men." He is one, self-made, who has always kept his interest in other things in addition to business, and the immense joy that he gets by reaching out in his quiet but effective way and using those splendid executive and financial abilities for men and women, boys and girls—who are almost of more importance than men and women—increases his life many fold. What power, what beauty, what good, lies in the hands of such men! Their numbers are rapidly increasing.

Love, sympathy, good-will and the kindly deed that is always ready and on tap, is

what expands, multiplies and beautifies life. Hatred, cynicism, ill-will, self-seeking, envy and jealousy is what dwarfs and stultifies. How instinctively all men and women are drawn to and seek the company of those whose lives are dominated by the former. How instinctively they shun and even despise the company of those who are embodiments of the latter. And this of itself speaks volumes as to which is the right or the wrong approach to life.

One can never do an act of kindly service for another without in the very act of doing it reaping a corresponding benefit for one's self. It is not the professional good-doing; for that many times becomes self-conscious, conceited, even self-seeking. It is rather setting the heart aright and keeping the mind open always to seize the opportunity to do the kindly service whenever the need is known, wherever the opportunity presents itself.

There is also a great law of indirectness that operates here. It is this: Whenever we do an act of kindly service for another, forgetful of and with no thought of self or gain, many times it does us more good than the one we do it for. The life is broadened, ennobled,

expanded, lifted out of and above the dwarfed and the stunted of the common-place. So in the last analysis it resolves itself into the formula: We find our own lives in losing them in the larger human service. Why? Eternal Law has so decreed.

Returning again to the individual life, when the rugged old Hebrew prophet said: "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength," which in its import is almost if not identical with: "Rest in the Lord, wait patiently for Him, and He shall give thee thy heart's desire," he set forth the existence of a law and a force that is existent today in your life and in mine, exactly the same as in his own life so many years ago.

A keen observer and able writer in connection with the inner powers and forces—those of the mind and spirit—of our own day, glimpsed the existence of a law and a force pertaining to the same realm when he said: "The hopeful, confident and cheerful attract the elements of success. A mind always hopeful, confident, courageous and determined on its set purpose, attracts to itself out of the

elements things and powers favorable to that purpose." The great multitudes who in this, our day, are making use of this law in connection with the problems and in all the activities of their daily lives, and are reaping the beneficent and even wonderful results of its use, attest the truth of his assertion.

It was a fine poetic fancy, but more than this, that enabled its author to pen the truth-laden verse:

> "'Tis the sweetest to remember
> If courage be on the wane,
> When the cold, dark days are over—
> Why, the birds go north again."

In this she perceived and portrayed the law underlying a force that has been the inspiring and the saving force in untold millions of lives; and were it not a common possession, although "more possessed" by some than by others, life would not be worth the living, and more—it would not be even livable.

These all point to the existence of a force, that becomes a subtle and vital building power in life, that is **faith.** The older conception of faith made it all too commonly merely a passive state of mind and, therefore, condition

of life, even to the extent of enduring with a passive state of resignation any condition that might come about, with no knowledge or even thought of a power within which, perceived, understood, and called into intelligent action, would change or eradicate that condition. In many cases passivity became a virtue and it played its havoc in countless numbers of lives.

In our modern conception of it, supplemented now by some well established laws of modern psychology, faith takes two forms, or, rather, two forms of expression, though the one is practically never independent of the other.

The first is an innate or grown belief in the eternal love and goodness and the over-ruling providence of a Divine Power, God, or, as the Master put it, our Father in Heaven. And then in a higher state of spiritual development and discernment, it is a belief that the Divine Power works in and through us, for good, for righteousness and for perfect security and therefore serenity of spirit, in the degree that we recognize it as the Source of our life and the Source of our power, and consciously open ourselves to its guidance and its power.

It will awaken within one dormant inner powers of which we are scarcely conscious at present. It will actualize also a sense of security, exactly in the degree that we are able to bring ourselves into unison with this continually inflowing guidance and power. It was foreshadowed by the Prophet when he said: "Thou wilt keep him in perfect peace whose mind is staid on Thee." The next great advance along the lines of Christian life, experience and power, is now being witnessed in this very realm. It is making religion and Christianity as never before a real, vital, practical help to the every-day lives of those who appropriate and who realize the wonderful revelation of the Kingdom within, of the Divine Teacher.

The other form of faith falls more in the realm of modern psychology and mental science. Its underlying principle is that thoughts are forces, that like creates like and that like attracts like. We are now finding that faith in this sense, is not a mere vague, indefinite, sentimental something; but that faith is a power of mind and spirit of dynamic proportions, and that wonders have been and are

daily being accomplished through its intelligent use.

It is a silent but subtle force that is continually changing the plan, the idea, the ideal, into a visible material form. There is no more subtle and powerful force that human life can avail itself of.

With a help of such proportions, the chief thing is to see and then begin. In life the great secret of all advancement and attainment is to set the face in the right direction and then simply to travel on, unmindful of even frequent lapses by the way. He who knows the power and the potency of the brave and intrepid forward look, realizes that unforeseen helps will spring up all along the way for him who makes the start, and who works true to the pattern.

There is a vast army, numbering into the millions, who allow a general atmosphere of gloom and dread and pessimism to dominate almost continually their lives. They arise in the morning under the domination of this spell or habit; they go through the activities of the day in the same way; they go to bed at night under its domination. It has become a habit. The one who allows himself to dwell in this

miasmatic mental atmosphere not only loses the joy of many things that each day would bring, but he allows his energies to be so crippled that no work can be done as effectively as it could otherwise be done.

Not only this, but he suffers also the consequences that must result and inevitably result, in connection with his physical, his bodily condition. Fears and forebodings, the same as gloom and despondency, are abnormal mental and emotional states and have a corroding, poisoning and weakening effect upon all vital functions and powers. If long indulged in they not only deplete all healthy action and initiation and undermine and weaken the will, but they in time lead to depleted and weakened bodily conditions. Abounding health and strength cannot co-exist with them. Many a case of lowered vitality, in time becoming chronic, has ended in distinct diseased bodily conditions.

It is not to be denied that one's bodily condition has many times a dark and doleful influence upon one's mental condition and outlook. When we once realize, however, that the power of the mind is the greatest power we have and that whatever power of the spirit we

may have acts through the channel of the mind, and when we realize the marvelous extent to which mind builds body, or that mind retards, corrodes, poisons and depletes body, we will then realize that the habit of gloom and pessimism which leads all too surely and inevitably to cynicism and an abnormal outlook on life, should be faced, throttled and should be driven completely from the life, in order that the more valuable habits of expectancy and faith, and therefore of happiness and joy, may take its place.

This is a duty that we owe not only to ourselves, but it is a duty that we owe likewise to others. Buoyancy of spirit, joy, courage, are contagious, the same as are gloom, despondency and, therefore, lowered vitality and general ineffectiveness. There is no one, moreover, whose company is so desired and welcomed by others as the one whose courage is always up, whose fountain of good-cheer is always on tap, whose faith is founded on clear and constructive thinking and observation, and who radiates continually the products of such a faith and such a life as he or she always and instinctively does who has them.

God feeds the birds, some one has said, but he does not throw the food into their nests. A great merchant once said to a now successful merchant: "Young man, nobody ever gets anything from this business unless he reaches out and takes it." Those of the brave, intrepid type of thought and therefore of action, are seldom, if ever, the victims of circumstance. Circumstance, excepting good circumstance, seems to keep well out of their way.

It was the same great merchant who also said: "A big business must roll up hill. Only momentum will make anything roll up hill. Momentum means some powerful motive force. Enthusiasm is the best motive force for business. The small merchant who can so enthuse his employees, from office boy to manager, that they will work together as one individual will not long remain a little merchant."

Enthusiasm is born always of faith and hope and courage—it is the characteristic quality of those who know the power of the forward look. The achievements it has accomplished are sufficient sometimes to make us stand in awe and admiration of the strange

and at times not too fully understood thing that we call **human life.**

Life, every life has its problems, but life isn't nearly so complex if we do not so continually persist in making it so. We can simplify it and its problems to a marvelous extent by using more intelligently and more persistently our innate—God-given, if you please—inner forces and powers, that it is undoubtedly intended that we use to far better advantage than we ordinarily do.

Faith and hope engender courage. Courage engenders strength. Strength engenders creative and staying power. Hope and faith and courage are therefore great producers; without them few men or women have attained, and still fewer have accomplished, anything worth while.

But whatever the actual achievement may be—as it is ordinarily measured and reckoned—it is well always to remember that no man or woman can be a failure in life whose mind thinks true and whose heart beats and keeps right. Growth, unfoldment, advancement—life—is achievement. It is the greatest achievement there is.

The Christ of Judea distinctly believed and distinctly taught that the life here is but one phase of the life itself, and that we begin in the other form of life exactly where we leave off here. The quality of the life here determines and with exact precision the quality of the life that we enter upon when we cease functioning through these physical bodies which we use while in this, a physical universe. That He believed in a life that continues after this life, we know.

That He did not lay great stress upon this life, or rather upon the essential importance of this life, other than it should be a life actively clean, useful, of service to one's fellows, interested—actively interested—in making all conditions of this life **fairer for all**, we know.

Do you know the revelation that was made to us by that highly illumined seer and man of such superior scientific attainments—Emanuel Swedenborg? There is so much of probability and so much of comfort in it that I will recall it: Those who have been closest and dearest to us here, are the ones Divinely appointed to be on duty to receive and welcome us as we pass into the other form of life; to

stay with us and instruct us for a period, until we are fully awake to the conditions on the other plane of life, until we get our bearings and find our rightful places in the activities of that phase of life upon which we enter.

The determination which in time becomes the habit of fixing and keeping the mind on the life rather than on the body that is laid away, makes the passing on of one who is near to us a great deal easier to bear, for it in a sense transmutes death into life. Wise is he or she who keeps the mind always away from that bit of ground, the grave where the body is laid away, and on the life itself. Perhaps the great Apostle to the Gentiles knew whereof he spoke when he said: "There is a natural and there is a spiritual body." He did not say, there will be.

Anyway the advice—keep out of graveyards—is sound advice. There is good psychology in it. I think one of the strongest arguments for cremation is that automatically as it were it keeps the mind from dwelling on that bit of ground. In like manner the determination not to wear mourning or use any insignia of a depressing or doleful nature, helps rob death of its sting, and enables faith

and hope and courage to gain the supremacy and to rule the life—exactly what any one who goes, and who is worthy of remembrance, would have.

Were it not for faith and hope, which in turn engender courage and power, life would not be worth the living, and more, it would not be even livable. If we do not prove ourselves masters of circumstance, it then will master us, and we become the creatures of circumstance. We must rule our world from within, and this we do by our own determination as to the types of thought and emotions we entertain and live with. This power is the greatest possession we have—in a sense our sole possession.

We have a duty moreover not only to ourselves, but to relative, friend and neighbor. Depression, gloom, despondency lead to pessimism, cynicism and weakness. It is then that failure is liable to creep in. We must be brave and carry our part with courage and good cheer straight through to the end.

And whatever one's actual accomplishment or attainments may be, he or she cannot fail who determines to live always in the brave

and cheerful attitude of mind and heart. He or she alone fails who gives up and lies down.

To subscribe to, or to become victims of any custom or any type of thought, that in its train carries gloom or despondency, is to open the door to the entrance of that degree of failure that many times robs life of its best. There is too much to be done in the world, and life is too short to allow any of our energies to be crippled, or our store of courage and its corresponding good cheer, which in turn becomes courage-bringing to others, to be depleted. This undoubtedly is what Jesus had in mind when He said: Follow me, and let the dead bury their dead. There are some things that we can leave with the Father. They are beyond our understanding **now**—sometime we will understand.

The only way to find the truth of anything is to go after it in a careful, methodical and determined way. I welcome the work and the purpose of such men as Sir William Barrett, Conan Doyle, Sir Oliver Lodge, who, with trained minds and splendid equipment, are seeking the facts that pertain to the life beyond. They and others, after many years of experience and investigation, are believing

that we now have tangible evidence of the after life, and that it does not differ in its mode and its interests and its activities from the life here, as much as we ordinarily think, and also that as time passes we shall know still more.

In any case it is quite time that we begin to look upon the transition we call death, inasmuch as it is an integral part of life, in a more intelligent and self-commanding and expectant manner. Such, indeed, was Whitman's comprehension when he wrote:

"Joy, Shipmate, Joy!
(Pleas'd to my soul at death I cry)
One life is closed, one life begun,
The long, long anchorage we leave,
The ship is clear at last, she leaps.
Joy, Shipmate, Joy!"

To me, Jesus' expression, The Kingdom of God, or the Kingdom of Heaven, has a double or rather two-fold meaning. Primarily it is the identifying of the life with the Divine, the God-life within, whereby the Divine rule becomes the dominating motive and force in the life.

It is then, and as a concomitant, that one realizes the Divine purpose and plan, in evolving a finer and fairer life in the world, whereby the rule of love, which means sympathy, mutuality, co-operation, becomes the dominating force in all human relations.

Men and women who realize their kinship with the Divine, realize in a peculiar way their kinship with their fellows; for they realize that it is the One Life that we are all partakers of—with them the law of mutuality becomes supreme. They know that no world condition that will answer to the phrase or the description—the Kingdom of Heaven—can become an actuality until this Divine Law becomes the controlling force in all human, in all world relations.

It was a great modern prophet who had such keen insight into the essentials, who had such almost superhuman discernment in separating the essential from the unessential, the true from the false, and whose spirit vibrated in such harmony with the truth of Jesus' wonderful pronouncement—the world's great Spiritual Emancipation Proclamation — Lincoln, who never allied himself with any religious organization, when asked the reason, made the

reply: "Because I find difficulty in giving my assent, without mental reservation, to the complicated statements of Christian doctrine which constitute their articles of belief and confessions of faith.

"When any church will inscribe over its altar, as its sole qualification of membership, the Saviour's condensed statement of the substance of both law and gospel: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself,' that church shall I join with all my heart and soul."

I am pointing out these principles of the truly religious life, not because I think it is the duty of any man or woman to follow them. I think that no man or woman has any duty in connection with religion with anything that doesn't appeal to him or her.

I am pointing out the fact that here is a life to be lived, that will bring inestimable gain to any man or woman who can accept it, love it, and who will live it. It was formulated primarily by One who knew life and its laws from A to Z, and who demonstrated the livableness of such a life, who realized and dem-

onstrated the unique and helpful power that it brings in its train, and who taught that it is the life that all men can live and should live—and that if they lived it truly the same insights and powers would come to them as came to Him.

He raised life from its low, mean, pitiable and impotent state, and made it one of indescribable beauty and charm. He raised it from the earthly to the heavenly, from the purely human to the divine in the human, which He taught was the kingdom of heaven—God in man and man in God.

Not by fear, but by its very grandeur and beauty, it will draw thinking men to it. Vast numbers of men and women the world over, now free from the trammels of an enervating blind faith, and who realize that—"He who wishes to cling to the Old that ages not, must leave behind him the Old that ages," and as the element of fear no longer holds with real men, they are sitting at His feet and are hearing and receiving His teachings in the simple direct manner in which He gave them, out on the hillside or by the lakeside, under those clear Judean skies so long ago. Jesus is coming into His own again, the same as for over

two hundred years after His time, and with it is coming life and light and the joy of life, to great numbers of men and women in all lands and among all religions. Men are glimpsing the glory of the truth of the Christ, that when the mind is lifted up, the higher inner laws are revealed to it, and the body and the whole estate is lifted up.

One can't be mentally or spiritually impoverished without its registering its effects upon the body, robbing it of its normal functioning and its elasticity, engendering in it many times abnormal and diseased conditions so that it becomes depleted and useless and falls by the wayside many times, long before its time.

Let a man know that the life that is his is the Divine life, that the Divine life cannot admit of inharmonies and disease, that it is true and perfect; let him know that the cells in the body are continually dying and being cast off, forming and reforming, and that the subconscious mind which builds for health or disease, is wonderfully exact in its workings, and that it takes its direction from the active thinking mind; let that mind then be the mind of Christ, the true image and manifestation of the Divine mind, and such a flood of energy

and power will be sent through the body, that many now diseased and crippled, will leap in abounding health.

I have known in my own experience many such; you have known some. You may be such, or have the God-given power of being such. When a man takes his pedigree direct from God, and not from Adam and the Adam errors of belief, he enables the truth to make him free.

Coincident with the knowledge of definite facts that we now have, there has been on the part of all men and women who think and who love truth, "a cleaning out of the mind of its useless store of ancestral inhibitions and inherited fallacies." Jesus' own truth is breaking through again and is animating the minds and through them the spirits of vast numbers of men and women all over the world.

There is a great spiritual movement, taking several different forms, that had its small beginnings some fifty years ago, that has already some millions of adherents, and that is growing rapidly, and now all over the world—it is surpassing in its growth any other established movements. It is because its adherents are

getting to understand the laws underlying the powers and forces that pertain to the realm of the mind and spirit, which they are now applying to the uses and to the problems of their every-day lives. They are no longer contented to be among those

"Dropping buckets into empty wells,
And growing old in drawing nothing up."

They are going directly to the Master, they are catching His message, His spirit, His truth, and they are finding that His revelation is true. They are taking the step in evolution that an acceptance of His revelation and an embodying of it in their daily lives naturally and inevitably leads to.

The **Kingdom of the Spirit** they are finding, as the Master said, is like a merchant seeking goodly pearls and having found one pearl of **great value,** he went and sold all that he had and bought it. And again as He said, it is like the tiny mustard seed which though small at first grows into great proportions, so that it affords lodgment even for the fowls of the air. And again as He said, it is like leaven in that it permeates and raises to a higher and more usable level every phase and faculty of their being.

Life and experience should be cumulative. There should be constant gains to balance, or more than balance, whatever losses, or apparent losses, may come about with the passing of the years.

When the period of life is reached, differing somewhat in different people, when the body loses the freshness of youth, and the marks of approaching age make their appearance, there is nothing that will so counter-balance the freshness that in time goes—and none escape it entirely—as the spirit that gives beauty to feature and to voice, and that gives not only beauty but even fascination to those features from which the bloom and the freshness of youth has gone. This is why many not so attractive in youth become positively beautiful and commanding in later life. The second half of life **should be** the better half.

To me there is nothing more beautiful in all the world than the face that habitually lights with a kindly smile whenever it meets, passes, or converses with another—the smile that is the natural spontaneous expression of a good mind and a kindly heart. What joy it gives through the years, and what joy it realizes for itself—not the fawning or the simper-

ing kind; but the simple true expression of the kindly heart and mind.

It is the nearest to the realization and the manifestation of the Kingdom of Heaven probably, that there is on this earth. It gives added beauty to form and to feature as the years pass—compensation that infinitely outbalances any apparent losses; while the face that is devoid of it, in losing the form and the color of youth, takes on a barrenness that time but accentuates—and for it there are no compensations.

Some day we will perhaps **know** that love is the fulfilling of the law, and that the one who doesn't love, hasn't even begun to live.

A sense of kinship with the Divine and living always from this Divine Center, gives to the life an indescribable attractiveness and charm and power—a.. sense of genuineness—that all people instinctively recognize, love, are drawn to, and are influenced by. It increases all life values for the one who has it many fold.

PART IV

Feeling that it may serve as a sort of an epitome, or will bind together some of the matters that we have been considering together, I am supplementing or closing this with "The Creed of the Open Road."

THE CREED OF THE OPEN ROAD

To be observed today, to be changed tomorrow, according to tomorrow's light.

To live to our highest in all things that pertain to us, and to lend a hand as best we can to all others for this same end.

To aid in righting the wrongs that cross our path by pointing the wrong-doer to a better way, and thus aid him in becoming a power for good.

To turn toward and keep our faces always to the light, knowing that we are then always safe and that we shall travel with joy the open road.

To love the fields and the wild flowers, the stars, the far-open sea, the soft, warm earth, and to live much with them alone, but to love struggling and weary men and women and every pulsing, living creature better.

To do our own thinking—listening quietly

to the opinions of others, but to be sufficiently men and women to act always upon our own convictions.

To remain in nature always sweet and simple and humble, and therefore strong.

To play the part of neither fool nor knave by attempting to judge another; but to give that same time to living more worthily ourselves.

To get up immediately when we stumble, face again to the light, and travel on without wasting even a moment in regret.

To love and to hold due reverence for all people and all things; but to stand in awe or fear of nothing save our own wrong-doing.

To recognize the good lying at the heart of all people, of all things, waiting for expression all in its own good way and time.

To know that it is the middle ground that brings pleasure and satisfaction, and that excesses have to be paid for always with heavy and sometimes with frightful costs.

To know that work, occupation, something definite and useful to do, is one of the established conditions of happiness in life.

To realize always clearly that thoughts are forces, that like creates like and like attracts

like—and that to determine one's thinking therefore is to determine his life.

To take and to live always in the attitude of mind that compels gladness, looking for and thus drawing to us continually the best in all people and all things, being thereby the creators of our own good fortunes.

To know that love inspires love, and that hatred breeds hatred—each of its kind—that the wise man is he who through the wonderful alchemy of love transmutes the enemy into the friend.

To realize that faith and hope and courage are great producers, and that we cannot fail if we live always in the brave and cheerful attitude of mind and heart—that he alone fails who gives up and lies down.

To know that all true greatness is the indirect flowering of unselfish love and service for one's fellow-men.

To realize always clearly that in a Democracy whenever things go wrong or injustice prevails, it is essentially our own fault, and the fundamental duty therefore of every man and woman giving attention to every affair of government—community and state, national and international.

To know that the ever-conscious realization of the essential oneness of each life with the Divine Life is the highest of all knowledge, the essence of all religion, and that to open ourselves as opportune channels for the Divine Power to work in and through us, is the open door to the highest attainment, and to the best there is in life.

In brief—to be honest, to be fearless, to be just, joyous, kind. This will make our part in life's great and as yet not fully understood play one of greatest glory, and we need then stand in fear of nothing—life nor death; for death is life. Or rather, perchance, it is the quick transition to life in another form; the putting off of the old coat and the putting on of the new; a passing not from light to darkness, but from light to light, according as we have lived here—a part in life not to be shunned or dreaded or feared, but to be welcomed with a glad and ready smile when it comes in its own good way and time.

(End)

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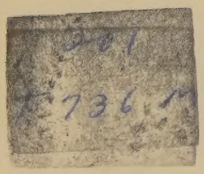

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